

# *The Blessed Disciple*



By  
**Sant Singh**

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## Dedication

My Millions of humble salutations to Satguru Partap Singh Ji and Satguru Jagjeet Singh Ji, with who's kind blessings and benevolence, I have been able to successfully cover a long span of my life. I beseechingly offer my gratitudes to Satguru Ji for having blessed me with Ninty Five years of distinguished, happy and prosperous living.

May Satguru Ji continue to shower his pious bllessings forever

Gurdev Singh Mangat

## GRATIFICATION

I, from the core of my heart, feel obliged to my daughter Gurtej Kaur and her husband Ranjeet Singh Bajwa, for rearing me at the fag end of my life, especially when my wife too had left for her heavenly abode. It is due only to their selfless whole hearted devotion and love that I have never felt lonely. May Satguru Jagjeet Singh Ji continue to bless this couple with his benevolence

Gurdev Singh Mangat

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## PREFACE

Guru Nanak Dev Ji and his successors have categorically declared through their vani in Guru Granth Sahib that the satguru is the incarnation of the formless primeval lord. He is the master of the universe. He has to fulfil his assigned task within a specified time. For this he needs number of highly diligent, trustworthy and dependable persons to assist him in his gigantic task. All of these are great persons especially born to serve the Satguru according to his will.

Satguru Partap Singh Ji's era was such, when the scientific technological developments had just started. The automobiles industry was in its primitive stage. The communication network was also in its initial stage. The telephones were rare and available in cities only. The rural areas were nowhere on the communication network. The only means of communication were letters. The writer of the letter would however have to wait for indefinite time for its reply. Another means considered to be the fastest, was telegrams, but this also was neither very reliable nor available in rural areas.

Satguru Partap Singh Ji's sphere of activities was spread all over the world. The prompt and surest way of communication was therefore through personal visits only. This required very hard working, sincere, intelligent and trustworthy persons. The entire activity being dependent on manual labour, there used to be many persons always available in the service of Satguru Ji, to complete various works efficiently and in time.

One such very hard working and intelligent young man was Gurdev Singh Mangat. He belonged to village Rampur which

was about five K.M. from Sri Bhaini Sahib. He had passed his matriculation examination in 1933. Thereafter he started visiting Sri Bhaini Sahib regularly to see his uncle Bir Singh Jahan, who was then in the service of Satguru Partap Singh Ji. Bir Singh introduced Gurdev Singh to Satguru Partap Singh Ji and sought his blessings on the young child.

At the first sight of Satguru Partap Singh Ji, Gurdev Singh was fascinated with his glimpses and developed special attraction towards him. Satguru Partap Singh Ji had also instantly visualized the inner talents of Gurdev Singh. As he came into the service of Satguru Partap Singh Ji, Gurdev Singh was deputed for training in electrical works. Later on he was trained to handle various mechanical works, for which he was attached to the then Mistry Ganda Singh, who was a technical genius. Gurdev Singh not only learnt mechanical works from Mistry Ganda Singh Ji but regarded him like his father as well. Ganda Singh Ji also reciprocated him in the same way by imparting him knowledge of all mechanical works and treated him as his own son. Gurdev Singh took keen interest in all these activities and became expert to handle various technical works independently.

Satguru Partap Singh Ji had picked up Gurdev Singh as a promising young man. To boost his talent further he got him trained as a pilot. This further improved the serviceability of Gurdev Singh and made him an all rounder disciple.

Gurdev Singh had spent his life especially the initial fifty years of his active life under the auspicious blessings of Satguru Partap Singh Ji. He was fortunate to get company of Baba Jagjeet Singh Ji and Baba Bir Singh Ji. It was thus spending the entire life in a monastery. Living in such a shrine and in an environment of sanctified, incorrupt, holiest of the holy persons, talking always about the virtues of Satguru Ji, discussing the ways and means of fulfilling the very purpose of humane life and the process of meeting the Almighty lord, any individual is sure to possess all the saintly



virtues. The vices of lust, greed, vanity, anger and pride would not have any influence on such individuals. Thus Gurdev Singh attained all the saintly qualities in him. His only aim of life was to serve Satguru Ji in a most sincere and devoted way, so as to earn his happiness and blessings. The life's mission of Gurdev Singh having been fulfilled, he is rightly one of the most blessed disciples of Satguru Partap Singh Ji and Satguru Jagjeet Singh Ji.

At the age of Ninety plus he has been able to recollect only a few of the incidences which could be mentioned in this book. This is only a drop from the ocean. Some of the extracts from his diaries are given below just to get an idea about the good old days he spent at Sri Bhaini Sahib.

-Satguru Partap Singh Ji was very strict in observing religious tenets of belief. All those persons who were on duty of reciting the scriptures or on continuous contemplation of Naam(Varni) were to remain in a specified area only. Their food and lodging was also arranged in that area. They were not allowed to go beyond harimandir. They had to follow the disciplined way of life in all respects.

-On 29-8-1937 Gurdev Singh was taking beverage prepared by grinding almonds and some other seeds, in the evening, while standing. Satguru Partap Singh ji suddenly appeared there. He advised Gurdev Singh never to take water in standing posture. It should always be taken while sitting. Milk however can be taken in standing posture.

-On 14 September 1937 an interrupted recitation of 1000 paths (readings) of Dasam Granth Sahib was started. Parallely on 15 September 1937 a continuous hawan yajna was also started. This continued for a year.

-On 4<sup>th</sup> January 1938 Gurdev Singh was made responsible for handling the post on behalf of Satguru Ji. Apart from this he had to teach English and Mathematics to students in the school,

with the result Baba Jagjeet Singh Ji, Baba Bir Singh Ji, and Pritam Singh kavi also became his students. Thus Gurdev Singh had to discharge multi farious duties of -a Cook- an attendant – a teacher – a clerk in office etc. In addition to this he had to take part in various games with Baba Ji, like wrestling, cricket, polo etc. During all this busy period Gurdev Singh would be seen smiling, fresh and fully active. One would never see him loosing patience even under most difficult situations.

-In his diary of 10<sup>th</sup> May 1937 he writes a peculiar incident of his life. He says that on this day Satguru Partap singh Ji appeared in his dream and expressed his anger. Satguru Ji was extremely annoyed with Gurdev Singh and Lal Singh driver. Both got a severe beating from him with his club. Gurdev Singh daily witnessed the extreme affection as well as the anger of Satguru Partap Singh ji at occasions. So this particular dream became a sweet memory for him. He says this was the best day in his life.

In those good old days the concept was spare the rod and spoil the child. The teachers never hesitated to award capital punishments to erring children. Guardians also corroborated this perception by saying that if the guru rebukes his disciple, the disciple should feel blessed and not anguished. The punishment to the student by the guru or the teacher reflected only his concern for the development of the students.

Gurdev Singh therefore felt blessed when he got a beating from Satguru Partap Singh in the dream.

-Again he recalls his days when he was deputed to Calcutta on 29<sup>th</sup> March 1937 for some work. He had to stay there upto 5<sup>th</sup> June 1937. He was unable to bear such a long separation. of Baba Ji and Satguru Ji. At the same time he could not come back to Sri Bhaini Sahib without orders of Satguru Ji. So on 12<sup>th</sup> May 1937he wept bitterly and prayed to Satguru Ji from the core of his heart to call him back at the earliest. His request was granted.



-Gurdev Singh was given the keys of the treasury by Satguru Partap Singh Ji on 13<sup>th</sup> June 1937. one day he opened the treasury and found only rupees 50 in it. Gurdev Singh got too much tensed to note that the daily expences of the Gurudwara are too high and in the treasury there are only rupees 50. He was unable to reveal his heart to any body, but with the passage of every day his face withered. Master Balwant Singh observed this unusual behaviour and asked Gurdev Singh as to what was the cause of his tension. Gurdev Singh shared the cause of his tension with Master Ji. Master Ji then consoled him by saying, “ Do not have any tension. This is the home of Satguru Ram Singh Ji. Nothing will stop here. Do not be in the impression that the activities of Gurdwara run with our money. There may or may not be any money but the activities of Gurdwara will continue uninterruptedly” This consoled Gurdev Singh and enlightened him of the divine powers which run the show.

Gurdev Singh's diaries are available from 1937 to 1940 and then from 1948 to 1965. These diaries are an invaluable treasure for the historians. The dates of many an important events not only related to Namdharis but others as well are available in his diaries. He will always be remembered by the writers for this valuable work.

S. Swaran Singh Sanahi is a known scholar. He enjoys a distinguished place in the world of literature. He had a close association with S. Gurdev Singh. Out of his very busy schedule he had been able to spare some time to express his sentiments about Gurdev Singh. I am highly obliged to him for this gesture.

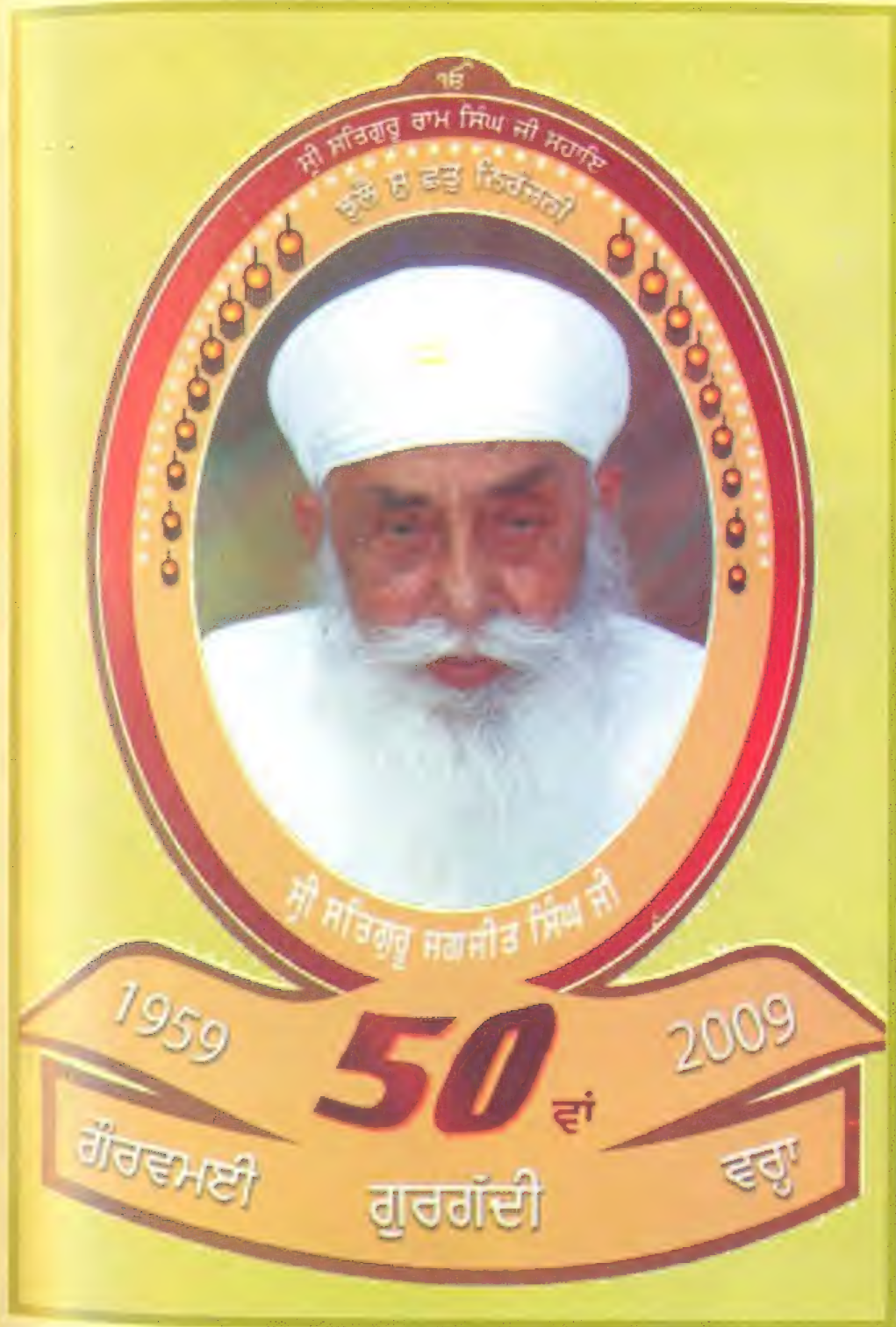
Gurdev Singh who has now celebrated his 95<sup>th</sup> birthday on 15<sup>th</sup> November 2009, is staying with his daughter Gurtej Kaur and son-in-law Ranjeet Singh. His wife left for her heavenlyabode on 28<sup>th</sup> April 2005. In spite of this set back Gurdev Singh is spending his time happily with the grace of Satguru Jagjeet Singh Ji. Whenever he comes to Sri Bhaini Sahib he is given due recogni-

tion of his contributions to Namdhari Panth. Satguru Jagjeet Singh Ji enjoys recalling his good old days and various incidents with Gurdev Singh. One can see both of them in an extremely friendly and jovial mood.

A book “ Gurdev Singh Mangat was written and published in Punjabi in 2008. over a period Gurdev Singh recollected some more incidences, collected some photographs and certificates. It was therefore desired to publish an other book in English. Effort has been made to publish the entire material in a simple and understandable manner. I do hope the readers would be benefited by this.

In the end I wish Gurdev Singh to live for many more years and pray to Satguru Jagjeet Singh Ji to kindly shower his pious blessings on him.

**Er. Sant Singh**



Sri Satguru Jagjeet Singh Ji





Sri Satguru Partap Singh Ji





At Tokyo Japan on 19th Oct. 1961  
Sitting - Sant Gulzar Singh and Pandit Gopal Singh  
Chair - Satguru Jagjeet Singh Ji  
Standing - L to R - Sant Khazan Singh, Sant  
Sudarshan Singh S/o Seth Gurbux Singh,  
Sant Gurdev Singh, Sant Darshan Singh



Satguru Jagjeet Singh Ji, Maharaj Bir Singh Ji,  
Suba Ganda Singh Ji and others



Satguru Jagjeet Singh Ji, Maharaj Bir Singh Ji  
Pandit Gopal Singh Ji and Suba Ganda Singh Ji





Satguru Jagjeet Singh and Maharaj Bir Singh Ji  
enjoying boating at Bangkok



Satguru Jagjeet Singh Ji & Mata Chand Kaur Ji at the  
residence of Gurdev Singh at Vancouver in 1980.  
Gurdev Singh & Gulzar Singh standing behind Satguru Ji



Satguru Jagjeet Singh Ji along with Sant Gulzar Singh and S. Gurdev Singh



Standing - Sant Gurdev Singh and Sant Gulzar Singh  
 Chair - Satguru Jagjeet Singh Ji  
 Sitting - Local residents



## APOLOGIA

The reader is presented with the English version of the biography of Sant Gurdev Singh Mangat already published in Punjabi by this very author. The English literature is replete with biographies of various kinds including the political, apolitical and literary etc. Punjabi literature is also not so poor from this point of view. As the original writing is in Punjabi and the author is also a Punjabi, so it may not be inappropriate to let the English reader know a little about the richness of the biographical literature in our mother tongue.

Though the Punjabi language is more than eight centuries old, the history of biographies in it, however, can barely be traced to the sixteenth century. The land of five rivers, as the Punjab was known up till the partition of the province in 1947, had been famous for the prowess and the spirituality of its people. The first individual to attract the Punjabi writers' attention presumably being Guru Nanak, the founder of the Sikh religion, the Punjabi biographical writing had started with hierology. The first account of his life, according to some historians, was written during his lifetime in form of the Sakhis or the life stories which culminated later on in a voluminous work called Janam Sakhi. Some subsequent religious men of note did also choose the same hierophant to be the subject of their writings.

According to the form of the writings, we have two forms of biographies- in poetry and in prose. In the earlier period when people had much leisure time they preferred the poetic works to listen to in the public gatherings. The poetic composition was also

regarded as a symbol of scholarship. Such books delineated the lives of some known characters essentially not from the historical point of view yet the poetic biographies killed two birds with one stone, i.e. served the purpose of entertainment and dissemination of the history. Guru Gobind Singh perhaps was the first to have composed his autobiography in poetry. Various titles written by Kartar Singh Kalaswala provide another example from the modern period. Heer by Warris Shah and Kalaswala's writings had been popular for public reading. . Hanuman Natak by Hriday Ram deals with life of Lord Rama, Guru Pratap Suraj by Bhai Santokh Singh and Panth Prakash by Gyani Gian Singh deal with the lives of the Sikh Gurus and their prominent Sikhs along with their glorious achievements.

In addition to these, Punjabi language has some epics which depict the lives of the personages concerned delineating historical events in chronological order. Having been awarded by the Central Sahitya Akademy some of them have won the national fame a few of which are: Rana Surat Singh by Bhai Vir Singh, Marad Agamarha, Vishav Noor and Mahabali all by Avtar Singh Azad are a few examples.

The autobiography seems not to have been much popular until the twentieth century. The reason perhaps was that the religious teachers refrained from it considering it an egoistic act to extol their own achievements. The majority of warriors or revolutionaries had seldom any time at their disposal to maintain their diaries and to indulge in such an onerous task. Lack of literary proclivity in many of such people might have been the other hurdle. Yet the Punjabi language is not altogether devoid of the autobiographical literature, Guru Gobind Singh being the first to have attempted on his own life story in Punjabi poetry. Though it does not carry dates of events and incidents as we expect today from an autobiographer, yet it delineates his birth, childhood, his ac-



cession to the religious throne, his battles against the imperial armies of the Emperor Aurangzeb etc. His epistle to the Emperor , called *Zafarnama*, is not only a marvellous piece of poetry but also a part of his autobiography.

Casting a cursory glance at the Punjabi prose , one can find mostly five types of biographies . These are of spiritualists, of the rulers, warriors and patriots, of the social reformers, of politicians and of the literary figures. The first category includes the life histories of the Sikh Gurus, their devotees known for certain outstanding qualities and the men who did lay down their lives in any crusade. *Jiwan Katha Sant Attar Singh*, *Akali Phoola Singh*, *Shaheed Bhai Tara Singh*, *Shaheed Bhai Mani Singh*, *Jiwan Baba Khuda Singhji*, *Baba Hindal*, *Baba Jawala Singh*, *Baba Banda Bahadur* are but a few titles in addition to the innumerable others on the life histories of the Sikh Gurus. Another meritorious and voluminous work in this category is *Jass Jiwan* by *Tarn Singh Vehmi*. This trend had been dominant in the earlier period of Punjabi biographies. Some books were also written on the heads of other faiths as , for instance, *Mohamed Sahib* by *Sewa Singh Bhai*, and *Masihi Masaffir di Yatra* by *Silford*.

Life stories of those warriors and patriots, who sacrificed their precious lives at the altar of the freedom of the motherland belong to the second category. Like the previous one, the list of this type of writings is also comprehensive. The famous individuals whose biographies have been published under various titles may include *Maharaja Ranjit Singh*, *Hari Singh Nalwa*, *Sham Singh Attari*, *Maharaja Dalip Singh*, *Shivaji*, *Subhas Chandra Bose*, *Sardar Patel*, *Jawaharlal Nehru*, *Mahatma Gandhi*, *Bhai Maharaj Singh*, *Sardar Sewa Singh Thikriwala*, *Sardar Ajit Singh*, *Sardar Jassa Singh Ahluwalia*, *Lala Lajpat Rai*, *Rani Sahib Kaur*, *Sardar Bhagat Singh* *Shaheed* etc. Some other warriors and personalities of international repute had also attracted the attention of the Punjabi



biographers. In this class, the names of Napoleon Bonaparte, V.I. Lenin, Abraham Lincoln, Karl Marx and Carnegie etc. may easily be counted.

During the British rule in India, the biographies of some British rulers, such as George fifth and Queen Victoria, were also attempted. Some Punjabi persons had acquired so much popularity that their names can safely be put in both the categories of patriots and religious personalities. Baba Ram Singh authored by Jaswant Singh Jass is such a biography.

Judging from the list of the biographies in Punjabi, it may be asserted that Baba Prem Singh Hoti was perhaps the first Punjabi Siikh writer who single-handed attempted very successfully on the long list of the personages related to the Khalsa rule. These biographies are remarkable for the systematic handling of the subject on the scientific lines. Unlike several other biographers, he has quoted both the primary and secondary sources wherever necessary. Excerpts from the works of other writers of various languages have been provided in the Punjabi translation for the convenience of the Punjabi reader. His titles include: Maharaja Ranjit Singh, Sardar Hari Singh Nalwa, Maharaja Sher Singh, Kanwar Naonihal Singh, Akali Phoola Singh, Nwab Kapoor Singh, Bhai Sukha Singh, Khalsa Raj de Usraiye, and Khalsa Raj de Badeshi Karinde etc.

Comparatively very few titles are available in Punjabi which belong to the third category. Jiwan Bhai Mohan Singh Vaid by Munsha Singh Dukhi, Dayanand Charitar by Dev Rattan, Sapat Sring by Kapoor Singh ICS, Parsidh Jiwnian by Guranditta Khanna and Bhai Naudh Singh by Bhai Vir Singh are a few examples.

Literary biographies and autobiographies are an integral part of such literature. Innumerable literary figures have enriched the literature by their autobiographies bringing out thus many unknown and interesting facts related to their persons as well as

pertaining to the respective periods. The names of Sardar Gurbax Singh Pareetlarhi, Sarmukh Singh Amol and Avtar Singh Azad may be mentioned out of several authors only as examples. Collections of brief biographical sketches of the literary figures were attempted in the beginning. Punjabi Sahitakash de Sat Sitare (lives of seven writers/poets) by Avtar Singh Azad and Panj Rattan by the Language Department of Punjab may be cited as examples in this regard.

Full biographies of the persons in this class have mushroomed up in the recent past. These include books on Dhaniram Chatrik, Bhai Vir Singh, Charan Singh Shaheed, Bhai Gurdas, Waris Shah, Bhai Nandlal, Dr. Diwan Singh Kalepani, Manohardass Meharban, Nanak Singh, Daya Singh Arif, and Bhai Kahn Singh Nabha etc. In the field of literary biographies, the Department of the Punjabi Literature Studies of the Punjabi University, Patiala has played a significant role which has brought out several titles under its series entitled author's 'life and works'. Apart from that, we have the translations of the life histories written in foreign languages such as of Mohandas Karamchand Gandhi and Jawaharlal Nehru, V.I. Lenin, and Leonid Brezhnev etc.

We have another interesting kind in Punjabi biography in which the original biographer is a foreign national but the writing is on Punjabi person in a foreign language. It has been rendered into Punjabi for the benefit of the Punjabi readers. The example of such writings are provided by the Life of Nanak by Max Arthur Macauliffe. Asia da Chanan is also a translation into Punjabi poetry by Prof. Mohan Singh. Some titles dealing with foreign nationals were also included in the translation work. Biographies by anonymous writers do also exist in our language such as Akali Goonj, Sucha Heera etc.

Biographies written by the help of the personal diaries of the biographees are considered more authentic and enlightening



for being an accurate and reliable record of events. They do not only shed light on the age and environment of the person concerned but present the view points of the diarist on the incidents, events and the situation in which he lived. Such biographies are comparatively fewer because neither all the people maintain their diaries nor all the biographers bother to avail of that valuable source of information. Jiwan Bhai Mohan singh Vaid by Sardar Munsha Singh Dukhi seems to be an outstanding example of this type of voluminous work.

“The art of biography is different from Geography. Geography is about maps but biography is about chaps” said Edmund C. Bentley. Another luminary, Thomas Carlyle goes further to bestow the biography with the status of history. “No great man lives in vain,” he had remarked, “The history of the world is but the biography of the great men.” Emerson also confirms it saying, “There is properly no history but biography.”

The biography therefore is not a means for entertainment but a storehouse of historical material. The biographer therefore must have thorough knowledge about the life of the person he or she is embarking on writing the biography of. It will on the one hand help him in doing full justice with the biographee and with the readers as well by providing them much more material. It would help him also in understanding the situations his hero had to face and the way he overcame the same. If attempting a biography of some politician the author must be aware of the contemporary political situation in the land and role of his hero in the same. Lack of such knowledge very often mars the writing cutting a sorry figure with his reader.

It may be elaborated by an example from the life of Satguru Jagjit Singh ji who used to occasionally disclose that Satguru Pratap Singh once had asked him to follow the former along with his musical instrument to the congregation which the



latter was inclined to play there while singing the holy hymns in the congregation. Baba Jagjit Singh, as he was called then, forgot to comply with the directive. The late Satguru was so estranged at this negligence that he kept his would be successor standing in the congregation as a part of the punishment. It had been, on the one hand a disciplinary action and on the other a deterrent punishment meant to teach the delinquent a lesson. The punishment proved to be a life time blessing in disguise which made the Babaji more disciplined and cautious. This incident is negligible for a layman but more important for the Babaji as well as for his followers, still no biographer of Satguru Jagjit Singh, ever has even alluded to it.

Shri.Sant Singh has written the biography of Sant Gurdev Singh which is his second attempt on this genre of literature in english. I know Sant Gurdev Singh since my school days, though not as Mangat but as secretary cum driver of both the Satgurus merely because the sub-caste was appended to his name, as far as my knowledge is concerned, after his migration to Canada.. He had been visiting my village too as a part of the itineration of the Satguruji. I had enjoyed the privilege of accompanying him during some tours whenever the present Satguru Jagjit Singh ji very graciously desired me to accompany him to the International Peace Conferences which usually held at Delhi. In those days he drove imported Impala car.

Sant Gurdev Singh had been very affectionate to me as then I had been an adolescent matriculate. When travelling with Satguruji we used to discuss some Panthic matter It was a sort of 'running meeting'. One day, upon such an occasion we were pondering over the necessity of census. of the Namdharis.Sant Gurdev Singh proposed my name for enumeration requesting Satguruji to provide me transport facilities with prior directions to the Subas and their subordinate Jathedars to fully co-operate with me. This plan unfortunately could not take off for certain reasons.

I was much impressed by the hard working nature of Sant Gurdev Singh, particularly , his labour employed in the maintenance of the record pertaining to the travels. It is corroborated by the details of his travels recorded by Sant Mangat in the present biography. During the sixties of the previous century I wanted to know about the gift which Satguru Pratap Singh ji had given to the Soviet leaders Mr. Bulganin and Nikita Khrushchev. The Soviet Embassy could not help me but when I contacted Sant Gurdev Singh he had disclosed also the different he different routes by which the Soviet leaders and the Satgurujihad reached the Cattle Fair at Hissar where the latter had presented a he-buffalo to the former to be taken to the Soviet Union.

When I succeeded him as Secretary, I had seen that he had made his secretarial address book himself in a peculiar way as the ready made alphabetical address books perhaps had not been yet introduced in Punjab. His address book was not alphabetically arranged but had been divided into different sections according to the status or profession of the addressees such as Subas, Jathedars, editors, news correspondents, writers and politicians etc.. It facilitated his work of finding the addresses of a certain category of the desired invitees. He had got registered his address for telegraphic communications as Kuka Ludhiana which saved both the money and time of the communicator. Later on Sirsa Namdhari was also registered for the office at Sri Jiwan Nagar.

I did follow his suit in maintaining the secretarial record by first introducing a dispatch register which Santji had not maintained. It was perhaps in 1966 that Satguruji, while coming from Sri Jiwan Nagar to Sri Bhaini Sahib, had met with the first serious car accident near Malerkotla. Paritam Singh of Sri Jiwan Nagar was on the steering when a he-buffalo dragged the car all of a sudden. A press correspondent of Malerkotla who was close to



Satguruji released the news to the newspapers which caused anxiety among the followers and well wishers of the Satguruji who wanted to inquire after the health of their beloved. Consequently, my office was thronged daily with various types of mail. Satguruji was treated at Sri Bhaini Sahib under the supervision of their family doctor, Shri Hardass Mall of Katani Kalan.

I maintained the different files for post cards, inland letters, letters, air or foreign letters and telegrams etc. Unfortunately, none of my successor either maintained the record of their periods nor preserved the old one which might have been useful for the biography of Satguru Jagjit Singh ji.

He had maintained the daily diaries during his service years which I had brought from his native home at Rampur and which I was asked to deposit with Thakur Dalip Singh at Bhaini Sahib. Sorrowfully I could not examine them due to some unavoidable circumstances. Mr Sant Singh has alluded to their utilisation. in the biography in hand but I think they were not fully explored.

The credit of bringing some facts related to the Namdhari history of twentieth century goes indubitably to Sant Gurdev Singh Mangat but much more was desirable from such a versatile person who had the privilege and proud of having served two Satgurus in thick and thin because those decades of the twentieth century were very crucial as the Namdharis had to face official repression coupled with socio-religious aggressions. Our adversaries allege that the Namdharis had become dormant after the massacre of 66 rebels at Malekotla in January 1872 while the truth lies the other way.

Any nation can not survive if its history is distorted or destroyed. The true and accurate history of any nation can be written only by its own people. The outsider can not do justice to the nation. Sardar Karam Singh historian had realised this when he had voluntarily started restructuring the historical material pertain-



ing to the Sikhs." Grant Duff had attempted on writing the history of the Marathas and wrote very well," he argues, "but he could not understand the Maratha ideal. It provoked the Marathas to write their history themselves." That fully applies to the history of the Namdharis too.

They remained active in national politics even during the twentieth century but they could not enlighten the ignoramus about their contributions to the national cause. They could not train their next generation in historiography. Lala Ferozechand very pertinently observed: "But as I said the Namdharis themselves must in part take the blame. I have often heard them complain that the writers of history had neglected them, some times adding-"Bhai Parmanand was the first and almost the only notable exception." All credit to Bhai Parmanand and others who formed the exceptions-but one wishes the Namdhari friends could be made to realize that instead merely of making a grievance of the gap in the writing of history they might have done something to fill that gap."

The new generation presumably does not know that the Namdharis did not only remain active in India but also played an enviable role abroad and that Seth Tarlok Singh chawla, a well known Namdhari, had been the private Secretary cum driver of Subhas Chandra Bose in Thailand-Singapore and reportedly possesses two pistols of Mr. Bose. Shri Dayal Singh Manchanda had been a liaison officer during the INA days. It is equally regrettable that our worthy heroes felt shy of sharing such valuable information with the masses and our inability to bring out the same. Manchanda has already left for his heavenly abode while Mr. Chawla is approaching his sun set fast. I am afraid of losing everything physically possessed and mentally preserved by him and such other persons.

Sant Gurdev Singh Mangat himself had been a hardworking, simple and honest person with mental humility of a

true Sikh. I remember those days of 1966 when we had travelled to Solan, now in Himachal Pradesh. On our return to Sri Bhaini Sahib, Sant Gurdev Singh, made up his mind to voluntarily retire from the service, took his small iron suitcase on his head and set in on his journey back to home in the scorching heat. Sant Rattan Singh, the cook, and myself tried first to dissuade him, then observing his determination, to offer some mode of conveyance. He rejected adding that as he had come to Sri Bhaini Sahib so shall he leave for home on foot. I had later on succeeded him as the Secretary to Satguruji for some years.

Truth and honesty are part and parcel of Namdhari life and culture that were commended even by the British rulers of India. Naturally these were inherited by the elder son Avtar Singh Mangat from his parents. That's why that on his retirement as the Inspector General of the Border Security Force he had no roof of his own over his head.

At the time of proudly recording this incredible truth, the name of Prof. Inder Singh Namdhari too strikes into my mind who had been a cabinet minister in the ministry of Shri Lalu Prasad Yadav in Bihar when the infamous fodder scam had hit the headlines of the national newspapers. The Namdhari advised his Chief Minister to resign in the light of the sordid revelation which did not suit the Chief Minister but the consciousness of the Namdhari had forced him to resign himself from the ministry to isolate himself from the corrupts.

I regret I could not abandon the greed of sharing the words of Emerson in appreciation of such persons ::

Not gold, but only men can make

A people great and strong.

Men who for truth and honour's sake

Stand fast and suffer long.

Brave men who work while others sleep,  
Who dare while others fly.  
They build a nation's pillars deep,  
And lift them to the sky.

Unfortunately, the Indian polity has stooped to such a point that the honesty becomes the first casualty. Both the persons have upheld the sanctity of Namdhari culture. Such truths are worth emulation particularly by the new generations if we want our motherland to progress.

Known Punjabi poet Prof. Mohan Singh had composed a poem in the memory of his first wife Basant. In answer to his lamenting over her death she is purported to have said that he could not have become a poet had she not died. Coincidentally, the same applies to the case of our biographer Shri Sant Singh whose better half and talented authoress Mrs. Beant Kaur died in harness leaving behind her half done writing work. Her tragic and untimely death turned the engineer Shri Sant Singh to a writer.

He is diligently engaged in completing the incomplete and carry on her mission further and farther. I appreciate his efforts and welcome him to the authors fraternity because it does never mean that a technician can not become a writer. Several such names may be found who have succeeded as technician turned writers or even carried both their careers concurrently. Why Mr Sant Singh can not? By adding another title, he has contributed his share in the already existing biographical literature by which he has attempted to bring out some facts and figures pertaining to the Namdhari history of twentieth century.

Being much younger to Shri Sant Singh, I have much regard for him so it does not behoove a younger person such as I am to add anything more but my observation is a necessary evil



which I should be allowed to make. I feel that occasional attempt at english writing and lack of study of the history as a subject have contributed to the poverty of the language and non-development of his diction.

A Biography systematically written on scientific lines after full exploration of the person by some historian naturally contains many quotable quotes that add to standard of the book. If not explored thoroughly, some important historical facts remain shrouded in mystery. Shri Munsha Singh Dukhi, for example, had been a dangerous gadarite who had played a significant role during the Komagata Maru ship tragedy in Canada as a signaler by communicating with the aggrieved passengers of that fateful ship. But no historian of the gadar or the said tragedy has alluded to it. It would have lost in the oblivion but for the effort of the author of these lines.

More light could be shed in the present biography on the situation in the province at the time of

Practice makes a man perfect so the diction is developed after extensive study and practice. The occasional and appropriate use of idioms and proverbs etc embellish the text in such a way that rouse the interest of the reader and makes the text both interesting and attractive. Apart from these, there are certain terms which we use daily in our religious life but are difficult to make comprehensible for the english or foreign readers. Their use in the text as they are, and addition of the Glossary page to the text might

have serve our purpose better. It appears from the text that the author neither could enjoy the company of Sant Gurdev Singh nor could study his person to fully observe the character and personality of the biographee.

I wish Shri Sant Singh to write more and more with the expectation that the the readers would give encouraging response.

January 10,2010.

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## **GURDEV SINGH MANGAT**

### **The Blessed Disciple**

Punjab the land of five rivers has always been extremely fertile, full of greenery and gateway of India from the west. During the period of Maharaja Ranjeet Singh it extended right up to Khyber pass in the west and up to Kashmir in the north. During the British regime even it comprised of not only the present Punjab but the present Haryana and Himachal Pradesh on one side and the entire Pakistan on the other side. This land as well had the privilege of being the birth place of many a great rishis and saints. Lord Rama had blessed it in Treta Yug. His sons Lava and Kusha ruled on this territory. Lord Krishna also blessed this land. The famous Mahabharata was fought at kurukshetra. There after Sri Guru Nanak Dev Ji and all of his successors graced this land by their holy presence and consecrated it further. Thus all the incarnations of Almighty primeval lord have sanctified this land from time to time and installed truthfulness and the religion in its real form.

The people of this area were very hard working, brave, God fearing and highly prosperous. The British further boosted its economy by laying network of canals and connecting it through roads and rails with the rest of the country.

### **BIRTH AND CHILDHOOD**

There was a small village Rampur on the banks of the sirhind canal, quite close to (about two K.M.) Doraha, which was on the main highway. It was believed that this village had been existing since the time of lord Rama. Some of the reminiscents



of the ancient period such as a pond also existed in the past to prove that these date back to the period of lord Rama. The pond had subsequently been filled up. A post office and a bank now exist on this place. There lived a family of jat Sikhs whose sub cast was Mangat. They had been living in this village for many generations.

In the year 1900 a boy was born in this family of Mangats. He was named Kehar Singh. As he grew up he was married to Har Kaur, who was a pious homely lady. Kehar Singh got commissioned in the army in 1901. he was posted as a signaller in 47 sikh regiment. He fought in the first world war in France, where he got badly injured. He was repatriated to India and granted a pension of Rs. 8 per month. Thereafter he remained at his home looking after his family and working in the fields as agriculturist. He had about 20 acres of agricultural land in the village.

Kehar Singh and his wife Har Kaur were blessed with a daughter who was named Gurdev Kaur. They wished that their next child should be a boy. So they approached the saint of Hoti mardan for his blessings. The saint acceded to their request and remarked "The child should be put into the service of a great saint." The couple returned happily.

The wish of S. Kehar Singh Mangat and Har Kaur was fulfilled on 15<sup>th</sup> of November 1915, when they were blessed with a son. Everybody at home was extremely happy and thanked the Almighty for granting their wish. The boy was named Gurdev Singh. He was three years younger to his sister. As luck would have it, the mother of Gurdev Singh expired within a year of his birth.

After the death of his wife Kehar Singh had to look after his infant son Gurdev Singh as well. For this he was assisted by his sister. Thus Gurdev Singh was reared up by his relatives and father. He was unlucky to miss the tender love and affection of his mother which was so essential during infancy.



S. Kehar Singh Mangat



Gurdev Singh Mangat





Gurdial Kaur Mangat



Mr. & Mrs. Gurdev Singh Mangat



S. Avtar Singh Mangat Rtd. I.G.-B.S.F.





Capt. Avtar Singh Mangat with wife Mohinder Kaur



S. Gurdev Singh Mangat and Son S. Avtar Singh Mangat - 1998 at Chashma Shahi in Kashmir



S. Gurdev Singh With wife Gurdial Kaur and son  
Avtar Singh enjoying in speed boat at Dall Lake in  
Sri Nagar, December 1998





S. Ranjeet Singh Bajwa and wife Gurtej Kaur Mangat



S. Ranjeet Singh Bajwa, S. Sant Singh, Pr. Beant Kaur,  
S. Gurdev Singh Mangat at South hall , UK., 1996



S. Harjinder Singh steel man, S. Gurdev Singh Mangat and S. Ranjeet Singh Bajwa in U.K.





S. Harvinder Singh Mangat



S. Sukhjeet Singh Mangat



Parminder Kaur younger D/o Gurdev Singh  
With husband Gurbhajan Singh Bajwa



S. Gursev Singh Bajwa and wife Gursimran Kaur Bajwa





Sonu and Monu Son's of Parminder Kaur and Gurbhajan Singh Bajwa



After Passing Xth Class Gurdev singh with his fellow students and teachers



## **EDUCATION**

In those days studying in a school never used to be preferred by normal villagers. They would prefer their boys to study maximum up to fourth class and then learn some trade eg. Carpentry, black smithy, masonry etc. Others who did not like this type of technical work simply returned to farming, rearing up the cattle etc. Thus there was acute shortage of educated persons. People even felt that educated persons become white collared and do not like to do manual work. So people preferred their children to follow the trade of their family only.

The school education started at the age of Six. As Gurdev Singh reached this age his father decided to send his son to a local school. This was only a primary school where one could study up to fourth class only. After completing his education in this school Gurdev Singh therefore shifted first to a School in Doraha and then to Gujarwal for further studies. He passed his tenth class from Jaspalon in 1933. It was a university level examination. He passed this examination from Punjab University which then was located at Lahore. Passing tenth class in Second division used to be a great achievement especially for a boy coming from a village. Such a boy used to get acclaim and wide recognition as a literate person from one and all. Gurdev Singh having become the highest qualified person from his village, got due respect and recognition from the villagers.

## **BIR SINGH**

Bir Singh an uncle of Gurdev Singh used to stay in the service of mendicants at village Rayian, the birth place of Satguru Ram Singh Ji. The village was at a distance of about 2 K.M. from Sri Bhaini Sahib. After the death of the saint at Rayian, Bir Singh came into the service of Satguru Hari Singh Ji. Here he was popularly known as Bir Singh Jahan.

Bir Singh had a well built body. His strength could well be judged from the fact that he once emptied a well with a leather



bucket single handedly. Again he found a calf lying unconscious on a sandy knoll. Bir Singh lifted it and brought it to his place. He nurtured it so well that the calf became absolutely healthy and normal.

He used to stay in a room in the stable. This room he built himself by bringing bricks and other material from Rampur. He worked very hard in the service of Satguru Hari Singh Ji and earned his blessings.

Although totally illiterate still he had memorized lot of gurbani by heart. While at work he would continue to murmur the name of God or recite Gurbani. He was a trusted disciple of Satguru Hari Singh Ji and Satguru Partap Singh Ji. Gurdev Singh often came to Sri Bhaini Sahib to see his uncle Bir Singh, and bring ghee (Buter oil) and other eatables for him from the village.

Once Gurdev Singh came to see uncle Bir Singh at Sri Bhaini Sahib. He saw him standing along with Satguru Partap Singh Ji. This was the first occasion when Gurdev Singh had the privilege of seeing Satguru Partap Singh Ji. He paid his reverence to Satguru Ji. Bir Singh introduced Gurdev Singh and requested Satguru Ji to bless him as well. Satguru Partap Singh Ji blessed Gurdev Singh with his gentle and loving smile. Gurdev Singh felt very happy, that he has been able to see the celestial glimpses of Satguru Partap Singh Ji, who too was then at the prime of his age. This glimpses of Satguru Ji were so sensational for Gurdev Singh that he thanked his stars for this auspicious meeting.

## **MARRIAGE**

Immediately after passing tenth class Gurdev Singh got married to Gurdial Kaur of village Gidri Bilaspur on 3<sup>rd</sup> June 1933. In those days the marriage of children used to be solemnized at an early age and with lot of fun and fare. Gurdev Singh's marriage party also comprised of about 40 persons. In addition there were as many in the band party. The marriage ceremony was performed according to Namdhari customs by Jathedar Kehar singh of village siarh.

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Gurdev Singh's family had no links with Namdharies, still the marriage was performed according to Namdhari customs because of the influence of his uncle Bir Singh. It was due to Bir Singh only that the entire family ultimately joined the Namdhari sect. There after Gurdev Singh's visits to Sri Bhaini Sahib became more frequent. Sri Bhaini Sahib was a walking distance from his village Rampur being only about 5 K.M. public transport system being not available, people used to travel even long distances on foot or maximum on a cycle. Bullock carts or horses were the only other means of transport.

Gurdev Singh started going to Sri Bhaini Sahib almost daily. This helped him coming in contact with Satguru Partap Singh Ji, who readily visualised the hidden talent in this young man. So he decided to train Gurdev Singh in electrical works. He was deputed to Lahore to work with Labh Singh on brandrath road. Labh Singh owned an electrical repair shop. He was well versed with all types of electrical repairs. Gurdev Singh worked as trainee with him for six months and picked up sufficient knowledge. Thereafter he worked for a year with Gurbux Singh of American Electricals at Ludhiana and gained further knowledge of various electrical works including the electrical fittings in auto mobiles. He thus became well versed with the repairs of dynamos, starters and other electrical circuits in auto mobiles.



## MISTRY GANDA SINGH

Mistry Ganda Singh was a resident of Gujranwala. He owned a saw mill there. He had an extraordinary in-born technical genii. He was a great practical man. He was experienced in the maintenance of all sorts of oil engines, pumps and machines in workshops. He had thoroughly grasped on the technology of these machines. He had complete technical knowledge of the engines used in automobiles. He could even set the carburetor of the Rolls Royce cars.

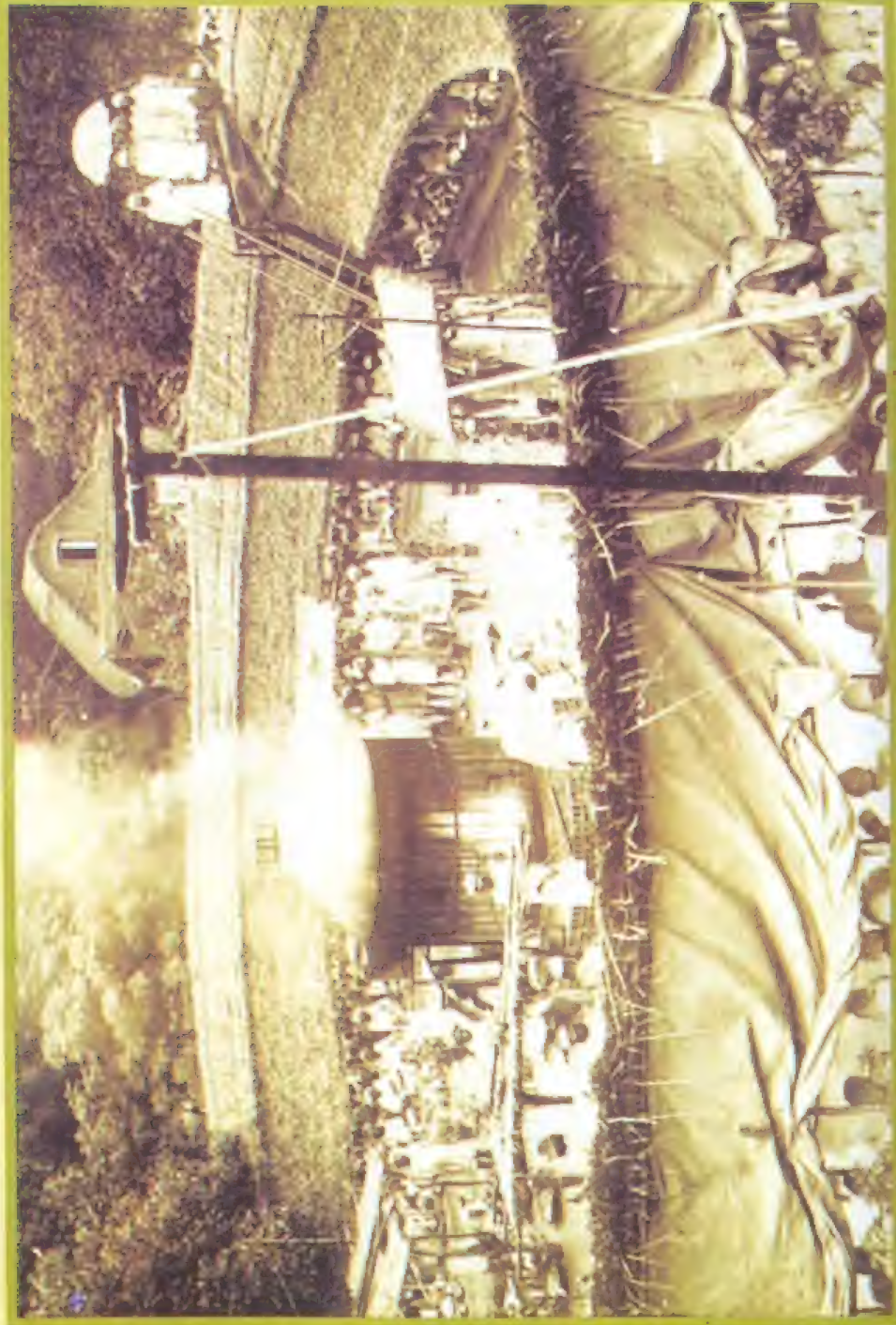
He was a close disciple of Satguru Partap Singh Ji and often used to visit Sri Bhaini Sahib. During his stay at Sri Bhaini Sahib, he used to study various activities on which a lot of manual labour was being spent. He would use his technical genius to mechanize as many of these activities as possible. He installed an oil engine on a well which was used not only to pump water from the well, but also to supply electricity to Sri Bhiani Sahib. He got the casting of this engine made from Ludhiana and assembled the engine. The engine was used to operate two sets of oil mills, one wheat granding mill and a generator for supply of electricity. The electrical fittings in the village were completed by Pritam Singh of Khanna during the period of Maharaj Nihal Singh as manager of the Gurdwara. On this well, the earlier engine was steam operated installed by Aasa Singh boiler inspector. This used to consume a lot of firewood.

For pumping of water from Ram Sarovar for the fields, an old engine of Cheverolet car had been installed. This was a gas operated engine. Some local mechanic had done this job for Rupees 60/-. Mistry Ganda Singh Ji managed two old engines



Panth Rattan Suba Ganda Singh Ji





View of grand Hawan Yajna Year 1937



from junk Market for Rs.7 and 9. These were 4 cylinder engines and operated on gas. The engines were started on petrol and then switched over to gas. Mohinder Singh driver and Kundan Singh Nakai operated these engines turn by turn.

Seeing the technical genius and sincerity of Mistry Ganda Singh, Satguru Partap Singh Ji attached Gurdev Singh with him as his disciple. Gurdev Singh paid full respects to his teacher, worked hard according to his requirements, gained full technical knowledge and confidence to work independently. Gurdev Singh respected Mistry Ganda Singh like his father who also, in return, treated him as his own son.

Mistry Ganda Singh made a tonga for the sons of Satguru Partap Singh Ji, so that they could move about easily. For this, he located an abandoned axel of an old Sanderson car. Tyres were fitted on its rims and a wooden body fitted on the axel. He completed all the mechanical work on this tonga within a day. Harness for the horse was arranged from Ludhiana and the tonga was ready in all respects for use by the evening. This work was completed on 7<sup>th</sup> March 1937.

Satguru Partap Singh Ji was extremely devoted to Indian classical music. He had even opened a Sangeet vidyala. For learning of music at Sri Bhaini Sahib. Some of the most talented and reputed musicians used to teach the students in this vidyala. Mistry Ganda Singh Ji, although did not know music, still his general perception was so smart and clear that he could understand its rhythm and hidden intricacies very well.

He managed to get some parts of an old gramophone machine and assembled a gadget to check the correctness of the raga. On the shaft of the gramophone, he made a cut and fixed a dial. The movement of the needle in the dial could be set according to the Raga. A bell was also installed which used to ring according to the set mode of the Raga. The gadget had a power spring which could be wound to keep it running for an hour. As

soon as a musician started singing a particular Raga, the gadget could be set accordingly. The gadget detected the mistake of the singer instantaneously.

Gurdev Singh himself expresses his sentiments about his father like teacher Mistry Ganda Singh Ji in the following words.

“Suba Ganda Singh Ji was not only my teacher but also like my father. He was a technical genius with his extreme sane intelligence, he designed such devices which were not to be seen any where. He used long driving shafts with differentials of trucks to pump out water from deep wells. The oil engine was kept outside on a suitable platform and connected to the differential through belt and pully arrangements. The power was transmitted to the pump fitted inside the well through a long driving shaft. This was done in Jiwan Nagar area after 1947 on 3-4 wells. This arrangement was specifically designed as the water level in the wells was more than 100 feet.

In those days Sri Jiwan Nagar area was a mere Jungle. Water was very scarcely available. One had to struggle a lot to get little bit drinking water. Sirsa the nearest subarb was about 30 K.M. from Jiwan Nagar. One had to go there on foot or on a cycle taxi. Apart from the driver two passengers used to be transported on a cycle for Rs. 2 each. On the way also drinking water was not available. It was the intellegence of Mistry Ganda Singh Ji that the water shortage in Jiwan Nagar area could be over come. His contribution in this regard remains unforgettable by the people of this area even today.”

Ganda Singh Ji spent his entire life in the service of Satguru Partap Singh Ji and Satguru Jagjeet Singh Ji. He had the priveledge of being their close and trusted desciple. He not only provided technical service to Satguru Ji but also discharged numerous other responsibilities. In recognition of his long and selfless services he was elevated to the rank of suba of Delhi and awarded the title of Panth Rattan as well.

## SANGEET SAMELAN

In September 1933 (8th and 9th Asu 1990 Bikarami), Satguru Partap Singh Ji organised a grand musical concert. The purpose of this musical concert was to promote singing of Gurbani in traditional ragas and encourage the musicians for active participation. The gadget developed by mistry Ganda Singh Ji to detect the errors of musicians was extensively used in this concert. The renowned musicians from various parts of Punjab participated in the concert.

Bhai Harnam Singh Ji Thatta of Kapurthalla got the first prize. He was awarded a horse and Rupees 500/- in cash. The second position was held by Bhai Lal of Amritsar. He was awarded a buffalo and Rupees 250/- in cash. The third prize was won by Bhai Sunder Singh of Amritsar who was awarded a cow and Rupees 100/- in cash. In addition all the participants were paid the to and fro fare and each awarded a cow. Every one who came from out side was given full honour and thanked for their participation in the concert. They were duly encourage to continue their practice on music to improve their talent and aspire for higher rewards in future.

Satguru Partap Singh Ji expressed his deep gratification to the participants and his desire to do much more for the musicians in future. Sant Inder Singh Chakarverty performed the duty of stage secratery.



## UDO KHAN

Udo Khan and his son, Rehmat Khan, belonged to village Rampur from where Gurdev Singh also hailed. Udo Khan and Rehmat Khan were renowned musicians and they used to teach music to students at Sri Bhaini Sahib. They also participated in the musical concert and were awarded a cow. They spent most of their time at Sri Bhaini Sahib.

During partition of the country in 1947, people asked them to either shift to a refugee camp or take shelter at Sri Bhaini Sahib. However, they did not agree, as they felt that, being musicians, they were common to both the communities and were safe in the village. The angry mob however got hold of them and murdered them on the banks of Sirhind canal. The daughter of Rehmat Khan, being pregnant, was left free. She ultimately shifted to a refugee camp.

## **SARB SAMPARDAI CONFERENCE**

Satguru Partap Singh Ji decided to visit Bangkok in 1933. He left Sri Bhaini Sahib in December 1933 and returned in January 1934. This was his first trip to a foreign country. He had a large entourage comprising of musicians Darshan Singh, Khajan Singh, writers Nidhan Singh Alam, Inder Singh Chakarverty and many more. Mata Jiwan Kaur Ji also accompanied Satguru Ji. He travelled by rail up to Calcutta and then by ship to Bangkok.

Satguru Partap Singh Ji visited number of places during this trip. He came across many a heart breaking incidences of mutual quarrels amongst various factions of sikhs. He has himself stated in one of his discourses that he was perturbed to observe mutual conflicts between sikhs at Kharagpur in India, Burma and Bangkok. They were all fighting on trifles, for holding posts on committee of the Gurdwara. Thus the main objective of Gurdwaras for imparting religious education to the people was being defeated miserably. False prejudices and egoism had over powered the influential persons for controlling the management of Gurdwaras.

Although Namdharis were not involved in these altercations still Satguru Partap Singh Ji realized his responsibility as supreme religious head of Namdharis to settle these disputes and bring all factions on one forum. He therefore decided to organise a conference of all the factions of Sikhs who believed and posed faith in the doctrines of Guru Nanak Dev Ji.

This confrence was held at Sri Bhaini Sahib on 14<sup>th</sup> and 15<sup>th</sup> October 1934 on the place where Satguru Partap Singh Simriti Mandir has now been built. The conference was attended by almost all the factions of Sikhs and deliberated the ways and means

of fomenting love, fraternity and respect for each other. How all can unite together as one community and fight the war of freedom as well was the main objective of the conference. On the concluding day all the participants unanimously resolved that-

**A.** Only those who have faith in Guru Nanak Dev Ji and his successors, and also have faith in the Gurbani of Adi and Dasam Guru Granth Sahib, could be the members of this forum.

**B.** Every faction should preach its virtues constructively without casting aspersions on others, every one can corroborate ones belief without contradicting the other.

These were such conclusions that if followed religiously, would eliminate all problems of hatred and ensure cordial relations amongst all factions for all times in future as well. The conference proved to be a grand success.

Gurdev singh also played a very important role in the success of this conference. He was to look after the guests and make arrangements for their comfortable stay during the conference. He managed one hundred absolutely new beddings from his village Rampur and worked day and night to ensure that none of the guests was inconvenienced. His untiring efforts and hard work during the conference earned him big acclaim from one and all.

## **YEAR 1935**

These days Maharaj Nihal singh Ji was the chief manager of Sri Bhaini Sahib. Gurdev Singh was attached to master Balwant Singh who apart from his other responsibilities was the editor of satjug weekly as well. Gurdev Singh had to serve his uncle Bir Singh also, who was too old.

Apart from this Gurdev Singh was serving as attendant to both Baba Jagjeet Singh Ji and Baba Bir Singh Ji. In his free times he was working with master Balwant Singh or serving his uncle Bir Singh. The service to both the Baba Ji afforded him an



opportunity to come close to them and develop special love and affinity.

Gurdev Singh used to come to Sri Bhaini Sahib in the morning and go back to his village Rampur in the evening. Gradually he started staying at Sri Bhaini Sahib permanently. In a short period he became a close confident and associate of Baba Jagjeet Singh Ji and Baba Bir Singh Ji. They now started living together as colleagues all the time.

Gurdev Singh says that adolescent Beant Ji the elder son of Satguru Partap Singh ji and the present Satguru Jagjeet Singh Ji, was very, charming, handsome and attractive. Everyone longed to be with him in his company even for a short while. He always had a smiling face with lot of patience and courage. With his colleagues he used to be in a play full mood.

## **POST DISTRIBUTION**

There was utter dearth of proper roads and public transportation system. The most readily available mode of transport was only a horse cart called tonga. From Ludhiana a Tonga would start with post of many villages. On the way it would deliver the post first at Sahnewal and then at Kohara.

At Kohara the horse used to be changed as the Tonga would go up to Samrala, on the way it would stop at other road side villages and reach Katani. It would unload the post there and go to Samrala. From Katani a postman would carry the post, travel on foot to Kote Gangu and Sri Bhaini Sahib. The same person would carry the post from Sri Bhaini Sahib and load it into the Tonga at Katani. From Ludhiana the post reached its destination by rail or road as the case may be.

## **ENGLISH LANGUAGE**

In 1936 Gurdev Singh started teaching English to Baba Jagjit Singh Ji, Baba Bir Singh Ji, and Preetam Singh Kavi. Three desks were specially made by carpenter Santa Singh, the brother-

in-law of Sant Wariyam Singh artist. The students sat on the floor with desks in the front. This continued for some time. Master Balak Ram was then engaged for teaching of English. He however had a quarrel with Bhagat Singh and left the place for good.

Natha Singh Jachak was a poet. He used to teach the art of fencing to students. He brought Bhola Nath Mehta an English teacher from Gujranwala. This teacher was clad in saffron clothes like a saint. He was an I.C.S. officer serving in England. He discarded all the worldly comforts, became an ascetic and started serving in Sri Bhaini Sahib.

He started teaching English to all the students. He arranged some basic English learning books e.g. everyday English for students, from Bombay. He had good command on English language.

He used to stay on the terrace of the Press and go to gosiana at a distance of about 2 KM daily to take his bath. Originally he was clean shaven, but after a year or so he started keeping beard. He was blessed with Gurumantar also. Learning of English language thus became a normal routine for the students.

### **KUKA OUT BREAK**

Master Harish Chander of Jalandhar brought lot of literature on Kuka Out Break from England. Sant Inder Singh Chakarvarty was a well known writer in Punjabi. There was none who could read English. Satguru Partap Singh Ji deputed Gurdev Singh to study all the literature on Kuka Out Break and translate it in Punjabi, so that Sant Inder Singh Ji could study it in details. Gurdev Singh started this work in right earnest and completed it in one and half months only. Baba Jagjeet Singh Ji also helped him in this work.

### **DETAILS OF VEHICLES**

Sri Bhaini Sahib was situated at a distance of about 25 KM from Ludhiana, which was the District headquarters and

located on the main line. All types of transport and communication facilities were available there. In rural areas like Sri Bhaini Sahib however the only mode of transport was bullock carts and horses. Many people who could not even afford keeping horses, used to travel on foot also.

Sri Bhaini Sahib had become a great center for pilgrims. Number of persons were daily coming to this place for the blessings of Satguru Ji. The wheat and other requirements for the kitchen used to be transported on bullock carts. This apart from involving a lot of hard labour, was time consuming as well.

In 1936 therefore a lorry was arranged to facilitate the transportation of wheat etc. The chassis for this lorry was purchased from Chevorlet Co for Rs.2700/-. Its body was made by the disciples of Satguru Ji from Jammu for Rs.300/-. The body was designed in such a way that it could transport men as well as material. For persons to travel by this lorry, a make shift seating arrangement was provided. Planks could be placed in position and coir matting spread over these. However when material was to be transported the planks and matting, used to be placed on the roof, and the entire area made available for loading of material.

The lorry was registered in the then Patiala State, because Satguru Partap Singh Ji owned a residence on the banks of Sirhind Canal, which then fell in Patiala territory. Jagdev Singh a friend of Gurdev Singh was serving in the police department. With his help Gurdev Singh got the vehicle registered and passed for load and passengers. The registered no of vehicle was PS 1356.

The lorry was then used for transporting wheat donated by disciples from Lylpur, Sialkote, Lahore and other far off places. Rajinder Singh was the first driver of this vehicle. Rajinder Singh was an excellent reader of scriptures. He would get up early in the morning, take his bath and complete his daily prayers. While on the steering wheel he would sing folk songs and remain active.



Some-body complained to Mata Jiwan Kaur Ji about his singing of folk songs. When asked he replied Mata Ji, "yes I do so to avoid slumber during driving". He was excused and let off. This vehicle served the needs of the gurudwara for a long time.

A four cylinder Chevorlet Car was also purchased in 1938; Gurdev Singh learnt driving on this car and got his driving license issued from Ludhiana for Rs 10/- only. Once Baba Jagjeet Singh Ji, Baba Bir Singh Ji, Shamsheer Singh and Basheshar Singh the sons of Maharaj Nihal Singh Ji, and Gurdev Singh went to Gurthali to see monkies in this car. On the way the driving shaft broke down. Ultimately the lorry was brought from Sri Bhaini Sahib and the car toed back. The car was then sold to a taxi driver of Malerkotla for Rs 80/-.

Apart from the above there was a Rolls Royce Car donated in 1921 by the Maharaja of Nabha as a goodwill gesture on the auspicious birth of his son. The car bore registered No NS260. Surmukh Singh of Bhome wadala was its first driver. The original body of the car having been damaged, a new convertible wooden body was made by the disciples of Satguru Ji from Jammu. The vehicle was a station wagon typing which apart from 6-7 passengers could carry lot of luggage as well. This car had six cylinders and twelve plugs. Six of the plugs worked on battery and the remaining six on magneto. This car used to consume one gallon (4.5 liter) of petrol in 16 KM. Satguru Partap Singh Ji used to visit various places in this car up to 1947.

One day the bone of right Foot of Beant Ji was paining. To set the hone right Gurdev Singh took Beant Ji to a bone setter in village Punir in this car. They went there along the canal bank. Before leaving Sri Bhaini Sahib he checked petrol in the tank and felt that it was sufficient for to and fro journey. However the petrol got exhausted on reaching Punir. Gurdev Singh had to walk down to Dehlon to bring petrol in a cane before they could return to Sri Bhaini Sahib. The car was unreliable and unviable to run due to

heavy consumption of petrol. There after it remained in Sri Bhaini Sahib only. Its wooden body was removed from the chassis and used by Gurdev Singh as his office. He used to do all his writing work from this office.

Lal Singh driver purchased a Buke Car from a junkman in Delhi for Rs 250/-. It was a seven cylinder car. Some people thought the car to be a costly purchase. It was driven on petrol. The cost of petrol in those days was Rs 1.25 per gallon. The buke car had a trailer also. In 1939 due to rationing of petrol the car was run on gas. A gas plant was fitted on the trailer. The plant was run on wood or coal. Every car used to be supplied only one gallon of petrol per month, rest of the petrol being reserved for military. All trucks and buses used to operate on gas only. A gas plant was fitted on the left side of all the buses and trucks. With one bag of coal a car could run for 80 K.M. There after the coal had to be charged again. Santa Singh of village Saidon served driver Lal Singh for the production of gas on the Buke car. The petrol pumps on the roads used supply wood and coal also to vehicles.

## PALAMPUR VISIT

Satguru Partap Singh Ji invariably visited hill station during summers. In 1937 he planned to go to Mandi in Himachal Pradesh. When he reached Palampur. He decided to call both of his Sons along with their colleagues also to visit the hills. As soon as Beant Ji the present Satguru Jagjeet Singh Ji got this message he started making necessary arrangements and asked all his colleagues to get ready to go to the hills. He as well decided that Gurdev Singh of Rampur must also accompany them. So he set out in his car to bring Gurdev Singh from his village.

Gurdev Singh on this day ie 20th June 1937 had gone to see his ailing wife at her village on a cycle along with his cousin Prem Singh. Beant Ji was informed from Gurdev Singh's residence that he has gone to Gidri to see his ailing wife. Beant Ji followed him and intercepted him on the way when he was changing his dress to go to his in-laws. Satguru Jagjeet Singh Ji has himself described this incident in his sermon on 13 -10- 1998 in the following words.

“Gurdev Singh had been the secretary of Satguru Partap Singh Ji. He belongs to village Rampur. Complete elucidation of the entire episode would require a lot of time. So to be brief I would like to say that Gurdev Singh was First married in village Gidri. We loved each other too much. Satguru Partap Singh Ji had gone to Palampur. He sent us a message to reach there. While obeying his orders, I thought that Gurdev' Singh must also accompany. So I went to his village to bring him along. I was however informed that he has gone to his in-laws. I followed him in my car and intercepted him on the way. Gurdev Singh was preparing



himself to go to his in-laws by changing new clothes. He was wonder struck to see me standing before him. I asked him to accompany me, as Satguru Partap Singh Ji desired all of us to reach Palampur. Gurdev Singh immediately asked his cousin to go alone to his in-laws and he himself accompanied me. Gurdev Singh's wife ultimately died after a short while. Now he has been married to the daughter of my maternal uncle. I along with Gurdev Singh used to translate the booklet the kuka out break, on the terrace of the school building. He is fond of writing diary. He has a very sharp memory. He served as a driver with Satguru Partap Singh Ji. He had spent lot of time with me as well. He is a very cool headed person."

The entourage of Baba Jagjeet Singh Ji and Baba Bir Singh Ji comprised of Pandit Rajinder Singh. Kundan Singh Nakai, Giani Balwant Singh. Pritam Singh Kavi, Hazoor Singh Chanderhans, Dalip Singh dharu, Prerm Singh (cook) and Gurdev singh. In all they were Nine persons in the group under the leadership of Gurbux Singh.

They all left Sri Bhaini Sahib on 20th June 1937 to board the train at Ludhiana. They reached Hoshiarpur the same evening and spent the night in an inn. Next day on 21<sup>st</sup> June early morning they prepared their lunch and left by bus on their on ward journey. At Dera Gopipur they crossed river Beas by boat at 10 A.M. and boarded an other bus for Palampur. All the fellows being teenaged made lot of fun on the way. They enjoyed their journey fully making noise, cutting jokes on each other and reached Palampur by 9 P.M.

At Palampur the incharge of the police station was S. Anoop Singh who was a staunch Namdhari. He had been recently married. His wife Sant Kaur was the sister of Sohan Singh of village thiraj and the niece of Mata Jiwan Kaur .Ji. Thus S. Anoop Singh had family relations with Satguru Partap Singh Ji. In those days the monthly salary of the incharge of police station was

only Rs. 150/- per month. His official residence was located on the main road. S. Anoop Singh was a very honest, sincere and hard working officer. He had established excellent rapport in his department. He ultimately retired as S.S.P.

The entire group stayed with S. Anoop Singh in his official residence. On 24th June Satguru Partap Singh Ji left for Mandi by train along with Baba Jagjeet Singh Ji and Baba Bir Singh Ji. All the fellow students stayed at Palampur and awaited further orders of Satguru Ji. The students group had no other work to do except enjoying the scenery of Palampur, moving in the hills and sucking mangoes on some rivulet. They had hardly spent a few days at Palampur, when they received orders for reaching Mandi immediately. So all the group reached Mandi by bus the very next day. Here they visited all the near by places and reached back at Sri Bhaini Sahib on 11th July 1937 at 1 P.M.

On reaching Sri Bhaini Sahib Gurdev Singh was informed by driver Rajinder Singh that his wife has expired at her village. On the morning of 15th July Gurdev Singh paid a formal visit to his in-laws on the sad demise of his wife and came back to Sri Bhaini Sahib by 8 P.M.

Gurdev Singh was now given more responsibility. Satguru Partap Singh Ji even handed him over the keys of the treasury on 13<sup>th</sup> July 1937. He was to assist master Balwant Singh and at the same time serve both Baba Jagjeet Singh Ji and Baba Bir Singh Ji. Master Balwant Singh was the editor of Satjug. In those days 1500 copies of Satjug were printed and annual subscription was Rs.5 only. Sri Bhaini Sahib had its own post office. The postmaster in those days was Mr. Ludar Ram. He was being paid Rs.5 per month.

## **THE ROUND ABODE**

On the road leading to Simarti Mandir from Hari Mandir, there exists an important small round shaped closet. This was built with a specific purpose. It had wooden pillars and a wooden ceiling of flat wooden planks. It had thatched slanting roof. Above the ceiling existed sufficient space to store secret documents and such other material which could be confiscated by the government. In the wooden ceiling an entry point existed, which was not noticeable from outside, entry through this opening was by a wooden ladder which used to be brought there only when somebody had to go in. After the work the planks used to be replaced in position. Baba Bir Singh Ji and Gurdev Singh were the only two persons allowed to enter this area. The place was used as an alternative abode of Satguru Partap Singh Ji when he wanted to stay in seclusion.

This abode being the last residence of Satguru Partap Singh Ji, is held in great sanctity and has become a shrine for the pilgrims. It had great importance in the pre independence era as well. This has now been reconstructed with marble flooring and given a new look.



## **ANNUAL JAP PRAYOGE**

Satguru Partap Singh Ji used to conduct his Annual Jap Prayoge for 30-40 days in August and September every year. This is worshipping the God in a time bound programme for all these days continuously, by keeping restraint on food, sleep and other activities. The routine starts around 1 AM daily. After taking bath with fresh water from the well, Satguru Ji will meditate in seclusion for about 4 hours. There after he would attend Asa Di Var sung by musicians and recite Chandi Di Var by the dawn of the day. He would then take some beverages, take some rest and then again start reading scriptures. In the afternoon he would attend the religious congregation. Whole day and night. He would spend his time either reading Gurbani or meditating on the name of God. He would talk only when it is absolutely essential. He would desire his disciples also to practice this religious austerity regularly through the Jap prayoge.

Number of disciples also join this program. They would also have to follow a very strict code of conduct by observing purity and ablution not only physically but mentally as well. This programme started on 16<sup>th</sup> July 1937.

During this period everybody either follows the religious routine or does physical service wherever required, but keep murmuring the name of God. The entire environment presents a celestial feeling. Gurdev Singh also joined this programme. He too followed the rules of purity and ablution. His personal routine was as under:

3:00 AM	– get up and take bath
3:30 to 5:30 AM	– contemplation on Naam
5:30 to 6:30 AM	– recitation of scriptures
6:30 to 7:30 AM	– Beverages made from almonds
7:30 to 10:30 AM	– exegesis of scriptures
10:30 to 11:00AM	– lunch
11:00 to 01:00 PM	– rest
01:00 to 02:00 PM	– take bath
02:00 to 03:00 PM	–108 recitations of Bhagauti
03:00 to 04:30 PM	– exegesis of scriptures
04:30 to 06:00 PM	– in seclusion
06:00 to 07:00 PM	– singing of hymns
07:00 to 07:30 PM	– evening walk
07:30 o 08:30 PM	– singing of hymns

This programme continued up to 16-8-1937

## **SENSE OF RESPONSIBILITY**

Gurdev Singh was responsible for receiving the post in the name of Satguru Ji and replying it as well. Just one day before the start of the above programme, he received a letter which had not only to be replied but also posted the same day. Satguru Partap Singh Ji returned from his abode on the banks of Sirhind Canal in evening. Gurdev Singh immediately a got the reply of this important letter approved from Satguru Ji. However by the time the letter became ready for dispatch, it was already 6 PM. To post this letter he had no alternative but to go to Ludhiana. He got a cycle and reached Ludhiana. He posted the letter in the railway mail service and returned to Sri Bhaini Sahib late, just before mid

night. He took his bath, got baptized and joined in the morning prayers with the rest of the disciples.

It was in fact a hard task, covering about 50 KM. on a cycle all alone, on rural roads and without any lighting arrangement. This certainly required hard determination and blessings of Satguru Ji. Gurdev Singh was in the habit of completing everything in time. He did not believe in putting off any thing and then offering lame excuses. Such was his sense of responsibility and loyalty to Satguru Ji.



## CHANDI DI VAR

Government planned to construct a modern abattoir in which 1,000 animals including cows were to be slaughtered every day. This was to be a mechanized abattoir in which modern technology prevalent in foreign countries was to be used for slaughtering the animals. A number of societies protested against this, but did not succeed. Satguru Partap Singh Ji decided to invoke the supernatural powers for this noble cause. He decided to conduct a grand religious fire worship with 1,25,000 recitations of Chandi di var.

For this a large fire oven was required. As soon as the annual Jap Prayoge concluded, the construction work on this grand fire oven was under taken by Mistry Ganda Singh Ji. The fire oven was designed in such a manner that the butter oil and water sprinkled automatically at regular intervals. Two tanks were placed at the top of the oven. One of these contained butter oil and the other one water.

The pure undefiled water was arranged from Ram Sarover. A Persian wheel was fitted in the Sarover. The vessels fitted on the Persian wheel were chastened by treating in fire.

The scripture readers in the Yajna had also to under go a specific ritual. They must wash them selves from head to heal with pure water from the well, wear new undefiled clothes, and get Baptised. Such person are called *sodhies*. No other person who had not gone through this ritual, could participate in the Yajna. All these sodhies were forbidden to use tap water in any way. Their meals also have to be prepared by sodhies only. They can not eat any thing from any where else.

The Persian wheel was also fitted by these sodhies and they only used to operate it as per requirement. The pure chaste water was brought up to the Yajna in a specifically constructed cemented channel.

A circular cemented channel was made at a distance of about 15 ft, from the oven. The channel was about 1 ft wide and 1 ft deep. This was to keep the insects away from the fire oven and also to provide chaste pure water to serve as Kumbh. About 8 ft wide space around this channel was created for the persons to sit and read the scriptures. This space had a thatched roof so as to protect the persons from rain.

For continuing the recitation uninterruptedly, although an electric generator was installed and electric lights provided, still as an alternative measure, earthen lamps of butter Oil were also made available to each reader. The earthen lamps were placed in tins, so that these are not affected by wind. The tin was cut from two opposite sides, so that the light could pass to the reader of scriptures. One such tin was located between two persons. Thus a fool proof lighting arrangement existed for uninterrupted completion of this grand yajna.

The recitation of Chandi Di Var and oblation in the holy fire started on 9th September and continued up to 18th September 1937. Huge quantity of pure butter oil was required. This need was fulfilled by villagers who donated about 6000 Kgs from their houses. Apart from this about 500 K.G.s of pure ghee was arranged from local producers of Garh Shankar. This was first tested for purity and then brought to Sri Bhaini Sahib on trailer of a Jeep.

There were 1000 persons who read scriptures in batches. Each batch had to read for two hours. All of them had to be baptized with Amrit and lead a puritanical life for all these days. In addition to these 200 persons were kept as reserves also to meet any exigency.

The counting of path recitations was done with the help of almonds. The readers counted there recitations with as many almonds. Final account was kept by Master Balwant Singh and Master Natha Singh. Master Natha Singh was originally a non believer in living Guru. One day he entered in to discussions with Jathedar Mehar Singh of Siarh. The bet was that if Natha looses he will become a Namdhari or Mehar Singh will become a non Namdhari. Ultimately Natha Singh lost and he became a staunch Namdhari. There after he regularly visited Sri Bhaini Sahib and served the Sadh Sangat.

All the days of this grand Yajna, it rained very heavily. Due to continuous rain all the thatched and mud houses started leaking. Only the garrage and a few more permanent rooms were left dry. Despite this everybody worked very hard and sincerely to make the function a grand success. As the Yajna concluded the government decided to cancel the proposed abattoir. This was a grand success of spiritual greatness of Satguru Partap Singh Ji.

The readers of scriptures were well served and looked after during all the days of the Yajna. They were provided with a variety of fruits and sweets every day. In all about 4500 KGs of butter oil (ghee) was consumed in the Yajna.

Against planning of 1,25,000 recitations, the Yajna was concluded on 18<sup>th</sup> September 1937 with 1,40,000 recitations. All the butter oil collected for this Yajna having not been consumed, Satguru Partap Singh Ji desired the balance 1300 KG. also to be consumed in such a Yajna only. Satguru Ji therefore organized batches of 10 persons from each district to stay at Sri Bhaini Sahib, recite Chandi Di Var round the clock and continue the Yajna. This programme continued almost for a year. The path recitations during this period as recorded in the diary of S. Gurdev Singh are as under-



September-October 1937-		2073 paths
Oct-Nov	1937-	17946 “
Nov-Dec	1937-	17366 “
Dec-Jan	1938-	19506 “
Jan-Feb	1938-	20924 “
Feb-Mar	1938-	23183 “
Mar-Apr	1938-	24986 “
Apr-May	1938-	32146 “
May-Jun	1938-	56177 “
	Total	<u>214307</u>

On this place now a permanent structure has been erected. The oven has been made on a three feet high platform. The fire pit is three feet square and about three feet deep. It is enclosed by an iron cage about nine feet in diameter, six feet height with a canopy at the top. Total area covered is around 70 feet in diameter and is round in shape. Whenever Yajanas are to be held, these are held at this place. Twenty feet from the centre a fourteen feet wide area in circular shape has been covered with AC sheets for the readers of scriptures.

## **GURMUKH SINGH JHABBAR**

After the completion of grand yajna in 1937 Maharaj Nihal Singh Ji relinquished the management of Sri Bhaini Sahib and shifted to Lahore. Gurmukh Singh Jhabbar was therefore appointed as the chief manager of the Gurudwara Sri Bhaini Sahib. With this the upkeep of both the sons of Satguru Partap Singh Ji was also entrusted to him.

## **HARDWAR VISIT**

In April 1938, the great religious event known as kumbh mela was held at Hardwar. This was being held after every twelve years regularly. Various religious sects visit Hardwar during these days, hold their own religious functions and distribute food to the poor. Satguru Partap Singh Ji also decided to attend this function. Accordingly Mata Jiwan Kaur Ji left Sri Bhaini Sahib on 26th March 1938 in the lorry. She also carried the ration and other necessary material along with her. Every religious organization was allocated a particular place and area according to their requirements. So Mata Jiwan Kaur Ji reached there in advance with some disciples to make necessary arrangements for religious congregations. Satguru Partap Singh Ji reached Haridwar in April in Dodge car driven by driver Lal Singh. The function of Kumbh celebration was held with great success.

## **VISIT TO PESHAWAR**

On 12th October, 1938 Satguru Partap Singh Ji decided to visit Peshawar and other far-flung areas. He was accompanied amongst others, by Baba Jagjeet Singh Ji and Baba Bir Singh Ji as well. On the way, they visited various historic places. The entourage returned to Sri Bhaini Sahib on 21<sup>st</sup> October 1938. The visit was undertaken on the lorry driven by driver Lal Singh.

Gurdev Singh also got his driving license made for car, motorcycles and heavy motors for Rs. 10 in this year.

## SECOND MARRIAGE

In 1939 there used to be a big platform just in front of the main gate to Satguru Ji's residence. This was about four feet high and had a seating capacity of about two hundred persons. Many a times Evening and morning congregation used to be held there.

Gurdev Singh's second marriage was solemnised on the Baisakhi of 1939 on this platform. His wife Gurdial Kaur was the daughter of Suba Nahar Singh Chahl, the brother of Mata Bhupinder Kaur Ji. Thus Gurdev Singh established relations with the holy family.

Gurdev Singh and his wife remained with Mata Jeevan Kaur Ji at Sri Bhaini Sahib for 2-3 months. Thereafter they shifted to their village Rampur. The wife Gurdial Kaur then stayed at the village and Gurdev Singh came to Sri Bhaini Sahib to discharge his responsibilities. He used to go to his village only occasionally.

## HIGHER RESPONSIBILITIES

After the departure of master-Balwant Singh, Gurdev Singh's responsibilities increased all the more. He had to look after the post and prepare the balance sheet for the income and expenditure for the Gurdwara every month. This balance sheet was presented to Satguru Partap Singh Ji every month. In case Satguru Ji was on tour the balance sheet used to be sent there. Gurdev Singh discharged this responsibility with utmost sincerity and earned acclaim and the happiness of Satguru Partap Singh Ji.

In 1941-42 both Baba Jagjeet Singh ii and Baba Bir Singh



ji were sent to stay at Kullu during the summer season. Gurdev Singh was in regular touch with Baba jagjeet Singh Ji through letters. He always kept him apprised with the latest developments at Sri Bhaini Sahib.

### **SERVICE IN DELHI**

In 1942 Gurdev Singh got him self relieved of all the responsibilities and came back to his village Rampur. He decided to get employment at Delhi and earn his own livelihood. He shifted to Delhi and started working in a garrage as a mechanic. He then shifted to Birla House also for some times.

### **BACK TO SRI BHAINI SAHIB**

In 1947 Satguru Partap Singh Ji asked Gurdev Singh to come back from Delhi to his village, which he readily complied. Satguru Partap Singh Ji ordered Gurdev Singh and Lal Singh driver to shift their families to Suket in Himachal Pradesh immediately. They were given commando Jeep also for this purpose. They travelled via Bilaspur and settled their families at Suket. The family of Pandit Rajinder Singh of Gurusar, the brother of Gurdev Singh's wife also reached there. After making necessary arrangements for the stay of the families, Gurdev Singh and Lal Singh came back to Sri Bhaini Sahib.

The exodus of Indians from Pakistan and Muslims from India had started after the partition of country in 1947. Satguru Partap Singh Ji ordered Gurdev Singh to stay at Sri Bhaini Sahib and look after the people coming from Pakistan. Satguru Partap Singh Ji himself stayed at Amritsar with Lal Singh driver to look after the refugees from Pakistan. He asked some of them to go to Sri Bhaini Sahib and others to Sri Jiwan Nagar.

## **SRI JIWAN NAGAR**

Satguru Partap Singh Ji was a very farsighted Person. He had visualised the partition of the country resulting in to large scale transmigration of people from one area to the other. He selected a large tract of agricultural land near Sirsa. He motivated people to partake in the purchase of this land and book the the requirement in advance. He completed all the required formalities for purchasing the land and taking its physical possession in January 1947.

Sri Jiwan Nagar near Sirsa had thus been established as the second headquarter of Namdharies. Thus all the persons who had purchased land were settled here after their arrival from Pakistan. This proved to be a great boon for the refugees and ensured their early settlement. Although the transmigration was still continuing Satguru Partap Singh Ji called both Baba Jagjeet Singh and Baba Bir Singh Ji to Sri Jiwan Nagar.

## **GURU SAR TO SRI JIWAN NAGAR**

After partition of the country when the situation normalized and everything settled down, the people again started living their normal life. Gurdev Singh also decided to shift his family ie wife, sons Avtars Singh, Harvinder Singh and daughter Gurtej Kaur from Suket (Sunder Nagar) to Rampur Gurdev Singh's brother-in-law Pandit Rajinder Singh's first wife Sukhdev Kaur and her two sisters Hardial Kaur and Harpal Kaur also decided to accompany them to Rampur for sometime. As luck would have it, the wife of Rajinder Singh expired at Rampur, so her sisters decided to go back to Gurusar. Gurdev Singh's family also accompanied them to Gurusar.

In 1949 Gurdev Singh shifted his family from Gurusar to Sri Jiwan Nagar as per the orders Satguru Partap Singh Ji. The press machine of Satjug was being shifted from Sri Bhaini Sahib to Sri Jiwan Nagar. Gurdev Singh decided to shift his family also in the same truck as it was to pass through Gurusar. He loaded all his luggage in the truck. All the family members were also accommodated in a make shift arrangement to sit-down properly. Sant Mohkam Singh Ji, attendant of Satguru Partap Singh Ji was also travelling in the same truck.

The roads were very rough and normally suitable for bullock carts only. On the way near Raniyan they had to cross over a small culvert. The truck's front wheels could cross over the culvert safely, however the back portion, due to the weight of the press, caved in as the culvert could not with stand this weight. All the passengers including Gurdev Singh's family members who were sitting on the top in a temporary make shift arrangement, fell down in a nearby pond. They were first brought out to a safe place, Sant Mohkam Singh Ji then went to Sri Jiwan Nagar on foot and sent two tractors to pull the truck out.

Gurdev Singh and his family had to spend the whole night in the open near the truck. Next morning as the tractors reached there, they pulled the truck out from the pit and reached Sri Jiwan Nagar. The family stayed there for three to four years. Gurdev Singh's third son Sukhjeet Singh was born here only.

In the absence of basic amenities the life was too hard. The people also were brave enough to with stand such hardships. Gurdev Singh got busy in the service of Satguru Partap Singh Ji in various development works.



## FLYING

To improve his mobility Satguru Partap Singh Ji decided to purchase an Aeroplane. For this he deputed Baba Bir Singh Ji and Gurdev Singh to Lucknow to take training as a pilot. Baba Bir Singh Ji and Gurdev Singh left for Delhi in the car of Jawahar Singh and met S. Santokh Singh Deputy Director, Air route and Aerodrome. India. They were tested medically and found fit. They reached Lucknow by train and stayed at the residence of S. Shingara Singh who was a close disciple of Satguru Partap Singh Ji. Atma Singh served as cook and Jai Singh Laluwana as their attendant. The flying started on 4<sup>th</sup> December 1947, On a two seater plane number VT-CNI. piper cub with instructor Anand Narain Mathur.

They also carried with them the Royal Enfield motorcycle of S. Bachan Singh (writers Father) to enable them travel from their residence to the Hind provincial flying club. This motorcycle had been over hauled by Dalip Singh and Balwant Singh from Sri Jiwari Nagar. They however faced a serious problem with this motorcycle, as its piston used to get seized very shortly. Gurdev Singh contacted an engineer S. Saroop Singh about this problem, who advised that the piston of air cooled engine should be 3-4 times loose than piston of an oil engine. This modification was carried out and there after the motorcycle ran absolutely trouble free. The motorcycle was not only used for local trips but for visiting Bareilly and Allahabad as well.

They had to complete flying with the instructor for 12 hours, after which they could fly alone as well. After completing solo flying for five hours the pilot becomes entitled for private

flying license. Gurdev Singh started his solo flying on 20<sup>th</sup> February 1948 and completed on 23<sup>rd</sup> March 1948. During this period he had visited Jiwan Nagar also. Gurdev Singh's fee for flying was Rs.30 per hour where as for Baba Bir Singh Ji it was Rs.15 per hour. The difference in fee was because Baba Bir Singh Ji was less than 30 years of age.

After completing flying an Aeroplane L-5 with registered No. B.Q was purchased for Rs.5000. This Aeroplane was stationed at Kanpur from the time of second world war. Baba Bir Singh Ji flew it from Kanpur to Delhi on 14th January and Gurdev Singh from Delhi to Jiwan Nagar on 16th January 1949. It was a two seater plane.

Gurdev Singh had a peculiar experience in this flight. When he reached over Hissar, he had to face a heavy wind storm in the opposite direction. The storm was so strong that the plane could hardly travel forward. Also due to the dust storm the visibility became very poor. There was no help of radar even. He had to fly the plane at low level and follow the railway track below to reach Sri Jiwan Nagar. With great difficulty he was able to land safely at Sri Jiwan Nagar. Satguru Partap Singh Ji desired to purchase a four seater Aero plane. The aircraft bonanza cost Rs. 40,000. So one such Aircraft was booked by paying Rs. 10,000 as advance. However before the delivery of the plane its cost had increased to Rs. 60,000. One similar plane was held by Dalmia Cement Company. They wanted to sell this Aeroplane for Rs. 60,000. Gurdev Singh reached Bombay with Rs. 30,000 to take delivery of the already booked plane. During the test flight of this plane its wheels did not eject. So belly landing had to be performed. The deal was cancelled.

Some body informed Gurdev Singh that Dalmia Company wants to sell their plane for Rs. 60,000. As a strategy he advised him to offer Rs. 20,000. In the mean time G.S. Phula Singh and company of Thailand offered them Rs. 20,000. Ulti-

mately the deal was settled at 23-24 thousand. G.S. Phula Singh and company informed Gurdev Singh about the deal who immediately reached Delhi by a flight. He made the payment to Dalmia and got delivery of the plane. Thus T.C.Z.M. four seater bonanza plane was purchased in April – May 1950. Rs. 10,000 Paid as advance to the company was later on taken back. Satguru Partap Singh Ji used to fly in this Aeroplane to Delhi, Bombay and Jalandhar etc.

For landing and taking off at Sri Jiwan Nagar a natural air strip had been created. Satguru Partap Singh Ji often used to go to Suhewa Sahib on plane. At Suhewa Sahib also a natural air strip was available. Suhewa Sahib is located at a distance of about 30 KM. from Nauhar. This is the place where Guru Gobind Singh Ji, enroute to Nander stopped over for some time. As he removed his girdle to relax, a small snake appeared from his girdle, and climbed up the near by jand tree. Guru Gobind Singh Ji asked his disciple Bhai Daya Singh Ji to search for the snake. He climbed up the tree but could not locate the snake. He came down and pleaded his inability. Satguru Ji again ordered him to search, but in vain. Third time when he went up he found a small pipal tree growing in the jand tree. Guru Gobind Singh Ji remarked “when this pipal tree will totally consume the jand tree, I will reappear again”.

Suhewa Sahib is thus a historical place and finds mention in ancient sikh history. The pipal tree has now totally consumed the jand tree. There are no traces of the jand tree and only a vast pipal tree is existing. This falls in Rajasthan and in the local languages known as pipal wala sahiya.

In August 1949 Satguru Partap Singh Ji started Akhand Paths (continuous recitation of Adi Granth Sahib) at Suhewa Sahib. On 9<sup>th</sup> September 1949 Baba Bir Singh Ji flew to Suhewa Sahib to drop Rattan Singh Langri (cook of Satguru Ji) there. After two three hours Gurdev Singh flew with Satguru Partap Singh Ji to



Suhewa Sahib. The Air strip here being natural only, a herd of cows and buffaloes came on the air strip. Although Gurdev Singh managed to land safely still a calf struck the plane and died. In the process the propeller wheel of the aeroplane got damaged. The owner of the calf was paid Rs. 80 and the matter settled.

Before the purchase of the plane Satguru Partap Singh Ji used to go to Suhewa Sahib on a jeep. Thus many of his disciples on His way could pay their obeisance. This satisfied their lust for the glimpses of Satguru Ji. All these people were very unhappy from the day Satguru Ji started travelling by air. All of them wished that the plane may get damaged, so that Satguru Ji again travels by road. The wish of the disciples only appeared to have been fulfilled when the plane got damaged. Satguru Partap Singh Ji had to return from Suhewa Sahib on a camel back upto Nauhar, then by train from Nauhar to Ellenabad and on a horse from Ellenabad to Sri Jiwan Nagar. Suhewa Sahib and Nauhar fall in desert area.

Gurdev Singh also some how reached Nauhar from where he took a train for Delhi. He purchased a new propeller fan, brought it to Suhewa Sahib, fitted it on the plane and brought it back to Sri Jiwan Nagar on 17-09-1949. The four seater plane was stationed at Jalandhar and ultimately sold to Punjab Government for Rs. 18,000. The two seater plane remained at Sri Jiwan Nagar which continued to be used for trips of Satguru Ji.

### **A PECULIAR DISCIPLE**

In 1952 Satguru Partap Singh Ji visited Bangkok. From Bangkok he visited Singapore on 19<sup>th</sup> January 1952 and returned to Bangkok again on 26<sup>th</sup> January 1952. Satguru Jagjeet Singh Ji also accompanied him in this trip. Satguru Partap Singh Ji used to stay there for a few weeks, as this was a far off place and going there every now and then was not possible. During his visit he had to fulfill the desires of many of his disciples. In this process he promised an old lady, that he will positively bless her at her residence.

The lady was a genuine devotee. She was sure that Satguru Ji will positively visit her and bless her. She made all arrangements for welcoming Satguru Ji. She started waiting for him, while contemplating on Naam.

On 10<sup>th</sup> February 1952 Satguru Partap Singh Ji suddenly decided to go back to India. The request of the old lady somehow got over looked. The lady however was absolutely confident that Satguru Ji will bless her. so she kept on waiting for him.

In a hurry the attendants of Satguru Ji forgot to carry their passports even and reached the airport. Somehow arrangements for boarding the plane were made. The plane took off on time. However after flying for 15 to 20 minutes, one of the four engines of the plane failed. The pilot declared some mechanical snag and landed back at the airport.

The lady on the other hand continued to wait determinedly for the arrival of Satguru Ji. It was then realized that it was because of the sincere prayers of the lady that Satguru Ji could not go back to India. Satguru Ji immediately visited her residence and blessed the old lady. Satguru Partap Singh Ji had to stay in Bangkok for another two-three days before he could go back. Such is the power of devotion. The Guru has to oblige his disciples. He can not afford to disregard the wishes of his disciples.

## IN THE SERVICE OF SATGURU PARTAP SINGH JI

Gurdev Singh was an all rounder disciple of Satguru Partap Singh Ji. He had been very well trained in multifarious activities. He was an excellent mechanic. He could carry out all sorts of repairs on the car even. He was a law abiding sincere disciple of Satguru Ji, with serene habits. He would never waist his time, foresee the requirements of Satguru Ji and remain ready to meet these in advance. The means of transportation and communication were too less, as such a lot of manual labour was required in every work. Gurdev Singh served as a driver and secretary to Satguru Partap Singh Ji from 1950 to 1959. This was a period when Satguru Ji had to do lot of running from one place to another for the resolution of numerous problems of the Namdharis, settled specially at Sri Jiwan Nagar. One of the majore issues was the transfer of land in various villages in and around Sri Jiwan Nagar, in the names of the owners.

In such works it is impossible to satisfy everybody. The same thing happened here also. Some of the people were not satisfied with the allotment of land to them. They even went to the court for settlement of their disputes. In a quarl between two groups, Ghasita Singh was killed in 1958 by Kandhara Singh. In this case the opponents even dragged Maharaj Bir Singh Ji also, who had to remain in jail for about Nine months.

This further added to physical & mental strain to Satguru Partap Singh Ji who had to run here and there. Baba Jagjeet Singh Ji also had to struggle a lot in this case.



Gurdev Singh's responsibility as secretary and driver of Satguru Ji increased all the more. However he discharged his duties to the entire satisfaction of Satguru Ji. Many a times he had to travel with Baba Jagjeet Singh Ji in his new fiat car. On 25<sup>th</sup> April 1959 he went to Ferozepur with Baba Jagjeet Singh Ji and reached there at 9 P.M. After dropping Baba Ji at Ferozepur. Gurdev Singh left for Chandigarh at 11 P.M. to bring the lawyer Avinasha Singh to Ferozepur to meet the judge, who was to pronounce judgement in Ghasita Singh murder case. The judge was a close friend of Avinasha Singh. He reached Chandigarh at 3 A.M. Gurdev Singh left Chandigarh along with Avinasha Singh at 5 A.M. and reached Ferozepur at 8 A.M. After, meeting the judge Gurdev Singh again left Ferozepur at 11 A.M. along with Baba Jagjeet Singh Ji and Avinasha Singh. Gurdev Singh reached Sri Bhaini Sahib at 2 P.M. and left at 5 P.M. to drop Avinasha Singh at Chandigarh and came back to Sri Bhaini Sahib. Thus he had to drive 650 miles (1000 K.M.) continuously. All this had to be done too secretly as Partap Singh Kairon, the then chief Minister of Punjab, was bent upon getting death sentence for Baba Bir Singh Ji.

The order of the judge was kept confidential and recorded on the file at the last moment only. The judge pronounced his judgement on 27<sup>th</sup> April 1959. Kandhara Singh was awarded death sentence, Gurdeep Singh and his brother imprisoned for twenty years each, and Baba Bir Singh Ji exonerated. Immediately after his release, Satguru Partap Singh Ji took Baba Bir Singh Ji to Sri Bhaini Sahib along with him.

Baba Jagjeet Singh Ji and Gurdev Singh stayed for the night at Sri Bhaini Sahib on 26<sup>th</sup> April. Next day they again left after taking meals and reached Ferozepur at 11 A.M. After the judgement of the judge, Gurdev Singh sent 26 telegrammes to various places informing the people about the release of Baba Bir Singh Ji. They spent the night at Ferozepur and left for their onward journey early morning in their fiat car. When they reached

the Bhakhara canal, the petrol tank got emptied. Baba Jagjeet Singh Ji slept in the car, while Gurdev Singh travelled on foot to a near by place. He purchased a container and got four gallons (18 liter) of petrol. There being no other transport, he had to carry the container of the petrol on his head and travel on foot in the night. The police intercepted him, as they feared that Gurdev Singh was carrying illicit liquor. With great difficulty he got rid of them and reached the car.

Such were the difficult days. Every work required not only hard labour but lot of perseverance as well. However in spite of all such odds Gurdev Singh always kept a smiling face and a cool mind.

## RELINQUISHING THE BODY

All these years Satguru Partap Singh Ji had been under going tremendous mental and physical strain. The behaviours of Maharaj Nihal Singh Ji and Partap Singh Kairon Chief Minister of Punjab were adding fuel to the fire. They had fabricated number of false cases against Satguru Ji as a political vendetta and were struggling hard to some how force Satguru Ji to personally appear in the court of law. Satguru Partap Singh Ji on the other hand vehemently apposed his personal appearance in the court of law as it was denigrating his religious status.

Satguru Partap Singh Ji went to stay at Mandi in Himachal Pradesh during the peak summer season. However his health continued to decline. He came back to Sri Bhaini Sahib on 16<sup>th</sup> August 1959, and stayed in the round abode.

A day before the scheduled date of appearance in the court of law i.e. 21<sup>st</sup> August 1959, Satguru Partap Singh Ji was examined by Dr. Gujar mal, who was the family physician of Satguru Partap Singh Ji. Satguru Ji was found to be suffering from high typhoid fever which had affected his heart also.

After their examination Gurdev Singh and S. Sucha Singh Sokhey of Delhi went to drop the doctor at Ludhiana. When asked, the doctor. informed that Satguru Ji has now only a few hours to pass. Gurdev Singh returned from Ludhiana late at night. Before reaching the round abode the dwelling place of Satguru Partap Singh Ji, the time keeper sounded twelfth hour of the midnight. After about five minutes i.e. On 22-08-1959 Satguru Partap Singh Ji relinqished his body and left for his heavenly abode.



Satguru Partap Singh Ji thus stuck to his resolve of not appearing in the court. He instead preferred to leave for his heavenly abode and left the opponents wondering in their camps.

Number of senior persons including both the sons of Satguru Partap Singh Ji ie. Baba Jagjeet Singh Ji and Baba Bir Singh Ji were available around Satguru Partap Singh Ji during his last moments. The date of cremation and the bhog ceremony were decided immediately and Gurdev Singh sent to Ludhiana to inform all concerned. Gurdev Singh reached the railway mail office as all other offices were then closed. He informed the press, the All India radio and important Namdharies at Jallandar, Delhi, Africa, Thyland, England etc. he issued 75 telegrams at a cost of Rs.250/- and came back to Sri Bhaini Sahib.

People from all places rushed to Sri Bhaini Sahib by whatever means they could find. The intellectuals of Namdharies eg. Suba Gurbux Singh of Chak, Inder Singh Chakarvarty, Hakam Singh Kakar, Sant Ganda Singh of Delhi, S. Chanan Singh of Thiraj, Nahar Singh of Guruser, Pandit Rajinder Singh Guruser, decided that the name of Baba Jagjeet Singh Ji be announced as successor of Satguru Partap Singh Ji immediately. When asked, Maharaj Nihal Singh Ji and Maharaj Jung Singh Ji also endorsed the decision. Maharaj Jung Singh Ji even offered himself to be the first to bow before Baba Jagjeet Singh Ji.

Just near the Harimandir, there were number of mud houses where persons engaged on continuous recital of scriptures and Naam were staying. There was also a room of mud where Satguru Partap Singh Ji used to contemplate on Naam. This place was selected for the cremation of Satguru Partap Singh Ji. A mango tree had to be cut to make the required place available. Chandan wood and other material required for the cremation were arranged from Ludhiana.

The body of Satguru Partap Singh Ji was kept in the round shaped abode for paying last homage by disciples. People from

all corners of the world thronged Sri Bhaini Sahib to pay last respects to their beloved Satguru Ji.

The body of Satguru Partap Singh Ji was first taken to Satguru Ram Singh Mandir for paying obeisance and then brought to the cremation place in a procession. The final Ardas was performed by Sant Inder Singh Chakarverty. The funeral pyre was lit at 6 PM. Inder Singh Chakarverty declared publically that from now onwards Baba Jagjeet Singh Ji is the successor of Satguru Partap Singh Ji. As such he will be the new spiritual head of Namdharies. All present paid there obeisance to Satguru Jagjeet Singh Ji. On the third day the ash and remains of Satguru Partap Singh Ji were immersed in Sirhind canal. Satguru Jagjeet Singh Ji along with Maharaj Bir Singh and other dignitaries of Namdhari Panth performed the last ceremony. A big hall has now been constructed on this place. Glasses have been put on all the four walls so that pilgrims could pay there respects to the departed Satguru.



**After His Consecration Satguru Jagjeet Singh Ji  
Acknowledging Greetings Of The Gathering**



## **CONSECRATION OF SATGURU JAGJEET SINGH JI**

September 10, 1959 was fixed for performing the Bhog Ceremony of Satguru Partap Singh Ji and consequently consecrating Satguru Jagjeet Singh Ji as the next spiritual head of Namdhari Sikhs. Satguru Partap Singh Ji had very cordial relations with all the political and religious factions. He was held in high esteem by all of them. The invitations were therefore sent to all the political parties, heads of all the religious organizations and senior officers of the government.

Almost all the factions accepted the invitation and attended the function. They even brought turbans to be presented to the successor of Satguru Partap Singh Ji, which were however returned with thanks. Only one turban on behalf of the Namdhari Sangat and presented by Bhai Wazir Singh, a close disciple and attendant of Satguru Partap Singh Ji was accepted.

Almost all the heads of the parties paid rich tributes and recalled their good old days spent with Satguru Partap Singh Ji. Maharaja Yadvindra Singh of Patiala, Giani Kartar Singh, Master Tara Singh, Maharaj Charan Singh and Maharaj Kirpal Singh of Radha soami Satsang were amongst the many dignitaries who paid their homage to Satguru Partap Singh Ji. The function was held in the area in front of Harimandar. The strength of congregation can be adjudged from the fact that about four hundred Kgs. of Atta (Flour) was cooked on nine big fire hearths in one hour, on ninth September. In all about five thousand Kgs. of Atta (Flour) was consumed on Ninth September.

On Tenth September this figure rose to seven thousand Kgs. About five hundred tents were pitched for the stay of people who came to attend the function. Incidentally this was the last day of the annual Jap prayog of 1959 also. Bhog ceremony of 105 paths of Adi Granth Sahib for the successful completion of the Jap Prayog and 908 paths in the memory of Satguru Partap Singh Ji was performed in the presence of all the dignitaries.

After this, the ceremonial turban was presented to Satguru Jagjeet Singh Ji, who tied it on his head. Satguru Jagjeet Singh Ji then stood up at his place and acknowledged the greetings of the gathering with folded hands. He also thanked every one for having come to Sri Bhaini Sahib on this important historic occasion. The function ended peacefully at 1.50 P.M. It was a grand function in all respects.

## **GURDEV SINGH IN SERVICE OF SATGURU JAGJEET SINGH JI**

**1959-1966**

The Namdharies were passing through precarious days. The sad demise of Satguru Partap Singh Ji was causing atmost tension and agony in the minds and hearts of Namdharies. They all recalled their good old days spent under the kind patronage of Satguru Partap Singh Ji. His memory was still fresh in their minds. It was extremely difficult for them to bear the seperation of their beloved Satguru.

Realizing the state of mind of Namdharies, Satguru Jagjeet Singh Ji assumed responsibility of rebuilding their faith and consoling their burning hearts. For this, he would have to tour various places, establish contacts with his disciples and motivate them to live according to the will of the Satguru.

For the completion of this gigantic task he needed some most trusted and dependable persons to assist him. Gurdev Singh Naturally was one such person who was picked up to serve him as his secretary and driver. Gurdev Singh was his old associate right from his childhood and thus was fully dependable. This necessitated Gurdev Singh's permanent stay at Sri Bhaini Sahib and serve Satguru Jagjeet Singh Ji to the best of his ability.

Gurdev Singh was in the habit of writing daily diary also. He had been doing so right from his school days. According to his personal diary he says that Satguru Jagjeet Singh Ji traveled on flagged fiat car No. DLE-2216 for the first time on 12-09-1959. He first went to Akal Bunga and Other religious places of Sri



Bhaini Sahib. He then left for his maiden tour after performing Ardas. Dr. Hardas sounded the slogan J0 Bole So Nihal. Satguru Jageet Singh Ji travelled in fiat car up to Ludhiana. From here he shifted to his Chevorlet car No. KLG- 17. The first tour was to Jandiala in Doaba. With this tour, Satguru Jageet Singh Ji followed in the foot steps of his father Satguru Partap Singh Ji. There after regular visits to his disciples staying in far flung areas continued uninterruptedly.

-On 4-09-1959 Satguru Jageet Singh Ji visited Sri Jiwan Nagar for the first time. He visited the houses of disciples and consoled their minds and hearts.

-On 27<sup>th</sup> September 1959 Satguru Jageet Singh Ji visited Mukatsar. Here he put off his wrist watch forever and started keeping a pocket watch.

-On 3<sup>rd</sup> October 1959 Satguru Jageet Singh Ji delivered his maiden inaugural lecture at 11 A.M. to the 3<sup>rd</sup> writers conference at Ludhiana. The function was a grand success.

-On 11<sup>th</sup> October 1959 Satguru Jageet Singh Ji hoisted the flag in the Dussehra ground of Ludhiana at 5 P.M. This was a function in connection with the celebration of Dussehra. Satguru Jageet Singh Ji delivered here a very impressing speech. The speech was published in many a notable news papers I still remember having read it in one of the news papers. the central idea of the speech was lord Rama and his Ramayan.

-On 2<sup>nd</sup> November 1959 Satguru Jageet Singh Ji visited Mandi in Himachal Pradesh. In the evening programme of one hour contemplation of Naam, Satguru Ji played the recorded discourses of Satguru Partap Singh Ji. This practice is continuing even today. This has as well kept the memory of Satguru Partap Singh Ji live in the minds of Namdharies. They not only listen to his sweet and forceful voice but also are enlightened by the vast knowledge contained in these discourses.

Thus a chain of tours to various places within and out side the country started in the same way as Satguru Partap Singh Ji used to undertake to bless and quench the thirst of his disciples. All the religious routines ie. The morning Aasa di var, the afternoon congregation and the lectures of distinguished preachers continues even today. The disciples felt solace in the glimpses of Satguru Jagjeet Singh Ji. They started seeing in him the glimpses of Satguru Partap Singh ji and felt greatly relieved of his heart breaking separation.

## WORLD VEGETARIAN CONFERENCE

The second congress for cultivating human spirit was scheduled to be held at Tokyo and continue up to 20th October 1961. Satguru Jagjeet Singh Ji was also invited to attend this conference. Visas were applied for his entourage for visiting Japan but due to certain difficulties attending the conference from the beginning could not be possible. Gurdev Singh had also accompanied Satguru Ji during this visit, as such sufficient details of this trip are available in his diary.

Gurdev Singh along with Gulzar Singh, Pandit Gopal Singh, Darshan Singh and Khazan Singh left Delhi by Kalka Howrah Mail on 5<sup>th</sup> October, as advance party to Japan. They reached Howrah around 12 O'clock on 6 October. From railway station Gurdev Singh went straight to international travel services for arranging transit visas for all the five persons, while others went to the residence of Master Dwarka Singh. Gurdev Singh also arranged tickets for Japan via Hong Kong. Each ticket cost Rs.2834.

-On 7<sup>th</sup> October they left Calcutta by Swiss Air companies convair service and reached Bangkok. Satguru Jagjeet Singh Ji reached Bangkok from Delhi along with Dr. Gopal Singh by air on 11<sup>th</sup> October. Gurdev Singh and Gulzar Singh left Bangkok the same day ie. 11 October for Manila and reached there by 7 P.M. Again from Manila they took an other flight at 8 P.M. and reached Tokyo just after midnight. Thus Gurdev Singh and Gulzar Singh reached Tokyo on 12 October 1961 via Filippine as advance party. This was their maiden visit to Japan.

They did not know anybody here. Language also proved to be a problem. They encashed 100 American dollors for 36,000



yen, hired a taxi and reached Marunishi hotel. They paid 600 yen as taxi charges. The room rent of the hotel was 1800 yen. Next day they changed to hotel Takara.

Gurdev Singh met the secretary of international foundation for cultural harmony in Marunishi Hotel. Who informed him that the programme for the conference has been changed. Gurdev Singh informed Satguru Ji at Bangkok about the change and requested for canceling the trip. Satguru Ji however kept up his programme for visiting Japan.

Satguru Jageet Singh Ji reached Tokyo on 12<sup>th</sup> night and stayed in hotel Takara. Satguru Ji was accompanied by Pandit Gopal Singh, Darshan Singh, Khazan Singh, Seth Sudarshan Singh S/o Seth Gurbux Singh and S. Raghbir Singh M.P. They had brought with them the water of the well also.

Since the entire group ate the self cooked meals with water from well only, so the hotel management gave them a stove and some utensils to cook their meals. The vegetables were purchased from the Market and the food prepared. All the group enjoyed their meals to the full.

On the 14<sup>th</sup> October 1961 all the group went to Osaka by air and then by cars to Kobe. They all stayed at the residence of S. Mangal Singh. In the evening they all went to Tokyo by an electric train to attend the conference which had already been concluded, before they reached there. So they all came back to their place of stay.

-On 15<sup>th</sup> October 1961 the Asa di var was held at the residence of S. Mangal Singh. They all took their break fast and decided to go out for sight seeing. They hired two taxies and went to see the hill side. They went on the top of the hill by cable car and returned by rope car. After seeing the market they returned to their place of stay by buses. They all took their lunch and again went to Osaka by air. There they saw diamaru, 14 storied mall and returned home after some marketing.

-On 16<sup>th</sup> October they spent the day at their place of stay only. At 10 in the night they visited Bhagat Singh & bros. at Tokyo. Satguru Jagjeet Singh Ji also accompanied them. From Osaka to Tokyo there is an hourly regular air service, which they all availed. Satguru Ji also blessed a Sindhi disciple at his shop.

-On 17<sup>th</sup> October Satguru Jagjeet Singh Ji visited the Indian embassy at Tokyo. In the evening he visited Budh association in Tokyo University along with Dr. Gopal Singh. In this association the students from different Universities come to study Budh religion. Dr. Gopal Singh delivered a lecture to the students in English. The students asked him the question, "there are so many religions in the world, what is the common religion".

Dr. Gopal Singh tried to explain them in his own way but the students were not satisfied. Satguru Jagjeet Singh Ji then intervened and told Dr. Gopal Singh that in Sikh religion our scriptures say that speaking and realizing the eternal truth & not telling the lies is common aim of all the religions. Dr. Gopal Singh then explained this in English to the students to their entire satisfaction. Satguru Ji then went to Kobe by air with the entire group. Here they found wells in the houses of Japanese. The water of these wells was also very tasty. Namdharies filled up their utensils with this water, as locating wells in a foreign country was normally a very difficult job.

-On 19<sup>th</sup> October 1961 Satguru Jagjeet Singh Ji met the founder of International foundation of central harmony, and had some fruitful interaction with him. Satguru Ji also met the Indian ambassador there. Dr. Gopal Singh returned to Delhi and the rest of the group along with Satguru Ji reached Hongkong and stayed at hotel Kaithe.

-On 20<sup>th</sup> October The Asa di war Kirtan was held in the hotel. S. Gurcharan Singh had made all arrangements of stay and food in this hotel. After taking their meals the group enjoyed sight seeing. In the evening they also visited the hill side. From the top of the hills they saw the illumination of the city. The next day was also

spent in sight seeing only.

On 22<sup>nd</sup> October 1961 Pandit Gopal Singh Ji performed Kirtan at the Gurdwara premises. People were highly impressed by his unique presentation of historical facts. Fourteen persons vowed to give up drinking and eating meat. They were all blessed with Gurmantar in the ear. Satguru Ji also visited the house of Gurcharan Singh.

The entire group reached Bangkok in the evening they stayed there for a week and then reached Delhi on 2<sup>nd</sup> October 1961 this was a very memorable visit and full of new experiences for the entire group.

### **LAHORE VISIT**

Satguru being the incarnation of primeval lord is the well-wisher of the entire world. He has to fulfill even the inner most desires of his disciples in which ever corner of the world they may be. One of the beloved disciples of Satguru Jagjeet Singh Ji lived in Lahore. Having already lived for 120 years he anticipated his end any time, He prayed to Satguru Ji from the core of his heart to bless him with his glimpses and console his heart and mind. Apart from praying from his heart moulvi Fazal Mohammad sent a written request to Satguru Ji, to bless him at the fag end of his life at the earliest. The prayer was so strong that Satguru Jagjeet Singh Ji had no alternative but to accept. Accordingly a visit to Lahore was planned.

To visit this place lot of international formalities were to be completed. At last Satguru Jagjeet Singh Ji accompanied by his attendants left for Lahore on 16<sup>th</sup> December 1961 in his station wagon. Gurdev Singh and Gulzar Singh both accompanied him. The son of Maulvi Fazal Mohammed received Satguru Ji at Atari border. Satguru Ji accompanied him to his residence at Lahori Gate near Anarkali.

Since Saguru Ji's programme of visiting Lahore had been planned in advance other devotees in Lahore had also been in-



formed about the visit. They had all assembled at the residence of Moulvi Ji to pay their reverence to Satguru Ji. Ram Chand Patwari (Village Registrar) who lives in Pakistan also came to see Satguru Ji.

Sant Gulzar Singh son of S. Barta Singh and mata Samma Kaur hailed from village Phalpota Disstt. Jallandar. He had the privilege of serving as personal attendant of Satguru Jagjeet Singh Ji for almost four decades. Out of this he spent about six year with him as Baba Ji and the remaining after his taking over the responsibility of the Namdhari sect. He is now settled at village Damdarna Disstt. Sirsa. He accompanied Satguru Jagjeet Singh Ji to this Lahore visit and apprised me of some details.

Maulvi Fazal Mohammad had been repairing the musical instruments of Satguru Partap Singh Ji. Thus he had a very long association with Namdharis. Satguru Jagjeet Singh Ji stayed with Maulvi Ji for about two hours. All this period Maulvi Ji recollected and recited his good old days spent with Satguru Partap Singh Ji.

During conversation Maulvi Ji informed Satguru Jagjeet Singh Ji one of his unique experiences. He stated that once he was sitting near Satguru Partap Singh Ji. Some how his head touched the knee of Satguru Partap Singh Ji. He was astonished to note the sound of lords name "Naam" from his knee. There after he started regarding Satguru Ji as a divine figure all the more .

After meeting Maulvi Ji Satguru Ji came to Mujangi where all the musicians had gathered. Satguru Ji listned to their musical recitals for some time.

Sant Gulzar Singh informed that Ram Chand Patwari had already received Gurumantar. In addition 24 Pakistanies were also blessed with Gurmantar during this visit.

There after some official formalities were completed and Satguru Ji returned to Amritsar by evening. This was a very memorable visit to Lahore in Pakistan.

## CENTENARY OF ANAND MARYADA

Satguru Ram Singh Ji was a great religious and social reformer. He had realized the adversities gripping the people and obstructing not only their progress but even normal free living in the society. One of the many social evils gripping the people was the marriage system, which had too many man made wasteful customs. The marriage ceremonies were being performed by the Brahamins. All the persons had to fulfill their demands.

The Sikhs did not have their own marriage system. Their marriages were also being solemnized by Brahamins only. Satguru Ram Singh Ji introduced a new system which was without Brahamins and abolished all customary wasteful ceremonies. This was done at village Khote on 3-4 June 1863. In this system the sacred fire was lit by Gursikhs and the mantras (Lavans) were recited from Guru Granth Sahib Ji.

Satguru Jagjeet Singh Ji decided to celebrate the Hundredeth anniversary of the Anand Maryada system established by Satguru Ram Singh Ji at village Khote on 3-4 June 1963. It was proposed to be a grand function in which foreign delegates, press and other big dignities were invited. It was also planned to solemnize 101 marriages to mark the hundredeth anniversary. Satguru Jagjeet Singh Ji therefore issued instructions six months in advance that all marriages of Namdharis would now be performed in the scheduled centenary celebrations.

Gurdev Singh being the secretary and driver of Satguru Jagjeet Singh Ji had to work very hard for successful completion of the function. The preparatory works i.e. selection of site, making arrangements for food and lodging, parking of vehicles, erect-

ing the pandals etc. were all completed in time. The programme had been very widely publicised. The invitations had been sent to all the Embasies, the advertisement was made through news papers and radio as well. People had fixed up movie cameras on bus tops and recorded the live proceedings. The weather too was very favourable.

The boys and girls to be married along with their parents had also reached at the venue of the function in advance. The parents of the boy were charged Rs. 8 and that of the girl Rs. 5. This was to meet the expenses of certain religious ceremonies. Serial numbers were allotted to each couple and a tag fixed on the shoulder of each boy and girl for correct identification. Same number was allotted to the boy and the girl of a couple. The enthusiasm of the people was so much vehemental that against planning of 101 marriages 149 were solemnized. The couples sat in a big circle around the sacred fire. All the 149 marriages were solemnised in one go only. 150 persons together recited the mantras (Lavan) from the holy Ade Granth Sahib Ji. The whole work was so meticulously organized that the function concluded peacefully, successfully and without any Problem.

In those days I was working as Assistant garrison engineers in M ES at Ambala. My residence was just 100 feet from the main G.T. road After the successful conclusion of the Centenary function Satguru Jagjeet Singh Ji was on his way to Delhi. He stopped his car on the G.T. road and sent Gurdev Singh to call me from home. I paid my reverence to Satguru Ji who was in a very cheerful mood. He remarked "the Centenary of Anand marriage system has been celebrated successfully". I reciprocated him with my greetings that it is all due to the benevolence of Satguru Ji. I thanked him for his kind remembrance and blessings.



## **BENEVOLENCE OF SATGURU**

### **JAGJEET SINGH JI**

Everybody tries to establish personal links with various VIPs, so that they could be of help in the moments of need. People do feel proud of such relationships as well. The higher the status of the VIP the more is the confidence level of the individual. Gurdev Singh having spent his life in the service of Satguru Jagjeet Singh Ji depended upon him only for the redressal of his problems. He was confident that none of his problems can remain unresolved, with the benevolence of Satguru Ji. He recalls some of the incidents as under.

1. Gurdev Singh's elder son was studying in Dehradun military academy in 1962-63. He got involved in a problem which could even cost him his carrier. Gurdev Singh then was staying in a guest house in Kullu along with Satguru Jagjeet Singh Ji. He requested Satguru Ji for his blessings on his son. Satguru Jagjeet Singh Ji asked him to go to Chandigarh and meet a particular senior officer for help. Although Gurdev Singh personally knew this official, still he refused to go to any body for help. instead he prayed to Satguru Ji for his benevolence. His request was ultimately accepted and the problem resolved. Such was the faith of Gurdev Singh in Satguru Ji.

- In 1965 Captain Avtar Singh the elder son of Gurdev Singh was fighting war against Pakistan. Before going on this arduous task, he came to see his father and Satguru Jagjeet Singh Ji at Sri Bhaini Sahib. Gurdev Singh requested Satguru Ji that Avtar Singh was going on such an important and risky mission for the first time, so he needs his blessings to discharge his responsibility:-

ties efficiently and return home safely, after the mission is over. Satguru Ji blessed him with his assurance and blessings.

- Avtar Singh was posted to secure a bridge on Kishan Ganga riulet known as Jiura bridge. This was about 30-35 K.M. inside the Pakistan area. The security of this bridge was highly strategic and vital. One day when grim fighting was going on a powerful bomb fell on the place where Avtar Singh was sitting with his colleagues. All the persons sitting on his left and right side were killed but Avtar Singh saved. He was the only survivor in this attack. Clearly it was due to the blessings of Satguru Jagjeet Singh Ji that he was saved.

- Thereafter Avtar Singh's company was ordered to move forward. This was an area where the enemy had laid powerful land mines. Everybody was scared to move forward. Avtar Singh ultimately prayed to Satguru Ji and moved forward. Others in his company also had to follow him. They were in the process of digging trenches for their safety when a powerful MMG firing started from Pakistan side. All of them immediately jumped to half dug trenches and saved their lives. They thanked their stars and Satguru Ji for his blessings.

- After the war the government created a new organization called Border security force. Avtar Singh was transferred to this new organization where he remained through out his carrier and ultimately retired as inspector general in 2000.

## **ABDICATION FROM SERVICE**

Gurdev Singh served Satguru Jagjeet Singh ji from 1959 to 1966 as his secretary and driver. Although his village Rampur was at a short distance from Bhaini Sahib still he spent most of his time in the service of Satguru Ji. He visited his home very rarely and that also for a short duration.

In 1966 Gurdev Singh's father suffered a paralytic attack, so he requested Satguru Ji to relieve him from his responsibilities and allow him to go back to his home to serve his ailing father. Satguru Ji tried to desist Gurdev Singh and offered to send an attendant from Sri Bhaini Sahib so that his father was well taken care of and he continued to be in his service. But Gurdev Singh prayed for acceptance of his request. Satguru Ji ultimately acceded to his request and relieved him of his duties.

Gurdev Singh was now totally in the service of his ailing father. He discharged his duty as a son for two and half years. His father ultimately expired on 1st April 1968.

There after he spent his time mostly in the village but kept on going to Sri Bhaini Sahib and serve there as much as he could. He ultimately migrated to Canada on 22<sup>nd</sup> November 1977 with his wife and stayed at Vancouver. Due to the illness of his wife he shifted to Toronto in 2005 and started staying with his daughter Gurtej Kaur. The wife of Gurdev Singh expired here on 28<sup>th</sup> April 2005.

Gurdev Singh who was then 90 years old started staying with his daughter because he was all alone. His son-in-law Ranjit Singh and daughter Gurtej Kaur are both true disciples of Satguru Jagjeet Singh Ji. They have owned total responsibility of upkeep



of Gurdev Singh and serve him to the best of ability. All of them are living happily with the grace of Satguru Jagjeet Singh Ji. They all keep visiting Sri Bhaini Sahib once a year.

## **MARRIED LIFE**

Gurdev Singh had by and large lived a very happy and prosperous married life. He was first married on 3rd June 1933 at village Gidri Bilaspur. She was not keeping good health and ultimately died on 3rd July 1937.

There after Gurdev Singh started spending most of his time in Sri Bhaini Sahib. He had become a close and trusted associate of Baba Jagjeet Singh Ji and Baba Bir Singh Ji. Thus he had a good company of friends at Sri Bhaini Sahib. He had also earned the appreciation of Satguru Partap Singh Ji. He was therefore married for the second time to Gurdial Kaur the daughter of Suba Nahar Singh who was the brother of Mata Bhupinder Kaur Ji, the wife of Satguru Partap Singh Ji. The marriage was solemnized on 1<sup>st</sup> April 1939 at Sri Bhaini Sahib. Thus Gurdev Singh got connected with the holy family.

## **AVTAR SINGH MANGAT**

Gurdev Singh and his wife were blessed with a son on 25th July 1940. He was named Avtar Singh. He graduated from Punjab University and then got commissioned in Military academy at Dehradun. After the training, he was posted in the Indian army as second lieutenant on 30th June 1963. He got migrated to the Border security force on 6<sup>th</sup> September 1967 as assistant commandant. After serving in various capacities and at various places, he earned Number of gallantry awards. He retired as inspector general in 2000 and is now settled at Dwarka in New Delhi.

He got married to Mohinder Kaur the daughter of Madho

Singh Bhamara on 23<sup>rd</sup> September 1968. Mrs. Mohinder Kaur hailed from Nairobi. Avtar Singh was blessed with two Sons and a daughter. The elder son Amardeep Singh is settled at Vancouver in Canada. The younger son Jasdeep Singh has done MBA from USA and is now serving in Vancouver in Canada. His daughter Jagdeep Kaur is settled in Australia.

## GURTEJ KAUR

On 20<sup>th</sup> March 1943 Gurdev Singh was blessed with a daughter. She was named Gurtej Kaur. She studied upto 10<sup>th</sup> class. She was married to Ranjit Singh Bajwa on 10<sup>th</sup> September 1964. Ranjit Singh was basically an electrical engineer. After serving in Punjab for some time. He migrated to Canada where he is running his own private business. He is settled at Toronto.

In 1964 Gurdev Singh was in the service of Satguru Jagjeet Singh Ji. The marriage alliance of his daughter Gurtej Kaur was fixed up by Satguru Ji, without the knowledge of Gurdev Singh. Gurdev Singh was only told by Satguru Ji that his daughter is to be married in the current Jap Prayog function, which was already in progress. Gurdev Singh did not know anything about his would be son-in-law or his family. He was very much worried and tried to know about his son-in-law. Satguru Ji however did not divulge anything to him.

In those days I was also staying at Sri Bhaini Sahib in the Service of Satguru Ji. I was quite close to Satguru Ji, who told me all about Gurdev Singh's son-in-law and remarked that he wants to test his close associates for their faith in him. He also said that Gurdev Singh would come to know about his son-in-law only at the knick of time. Although it was unbearable for Gurdev Singh and caused him a terrible mental strain yet he had full faith in Satguru Ji that he would have done the best for him. When he really saw his son-in-law, he was extremely pleased and thanked Satguru Ji from the core of his heart. Both Ranjit Singh Bajwa and Gurtej

Kaur are highly devoted disciples of Satguru Jagjeet Singh Ji. They are taking care of Gurdev Singh also in his old age after the death of his wife.

The grand daughter of the elder brother of Ranjit Singh Bajwa has now been married to Jai Singh the son of Sant Jagtar Singh. This has further strengthened their ties with the holy family.

#### HARVINDER SINGH MANGAT

Gurdev Singh was blessed with an other son on 23rd September 1945. He was named Harvinder Singh. He passed his intermediate examination from Punjab University and then got training as a pilot. He shifted to Canada and engaged in the business of automobiles. He has now shifted to America and is settled there.

#### SUKHJEET SINGH MANGAT

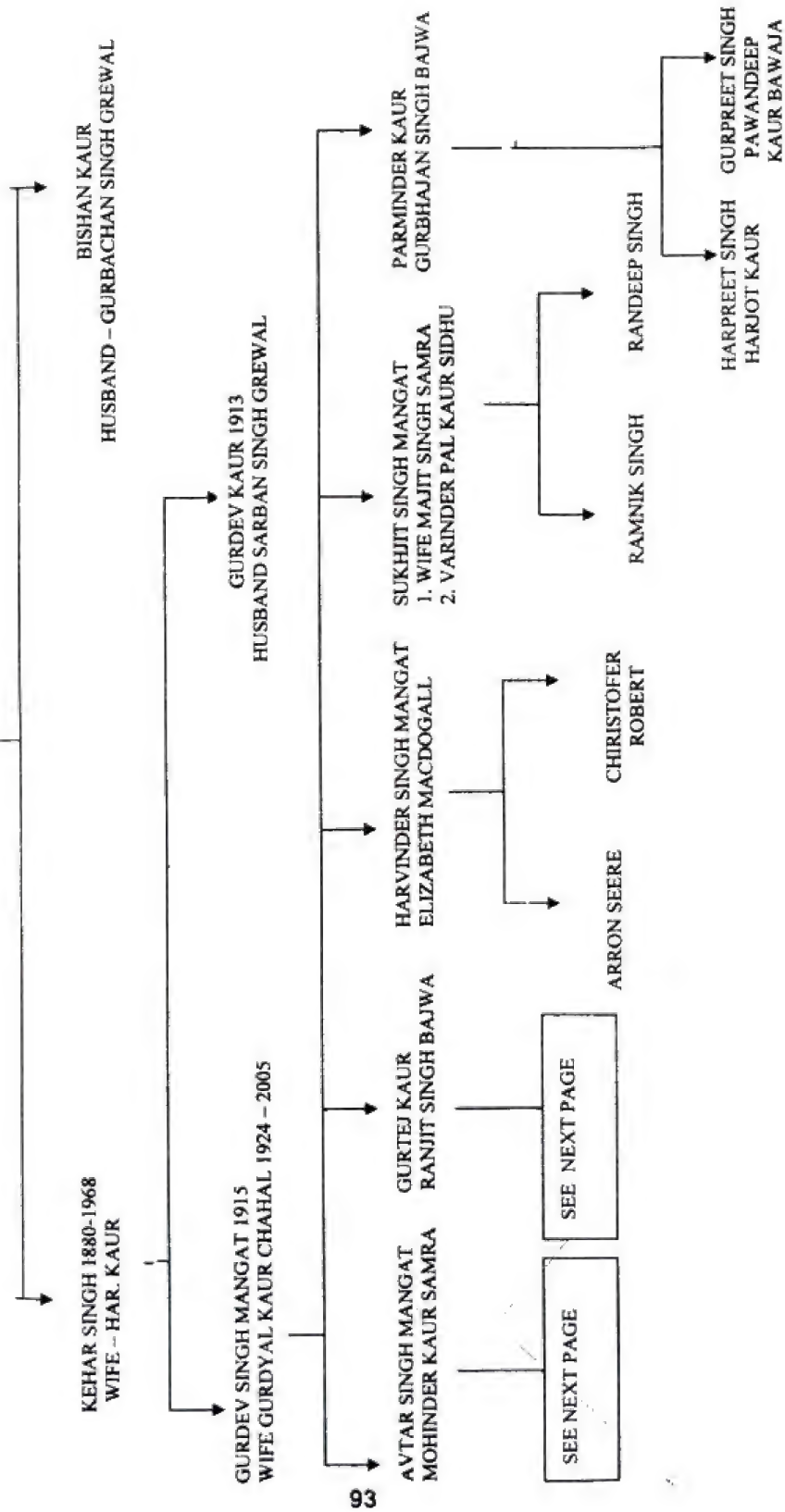
Gurdev Singh was blessed with his third son Sukhjeet Singh Mangat on 2 November 1949. After Passing his intermediate examination from Punjab University he migrated to Canada and is settled there.

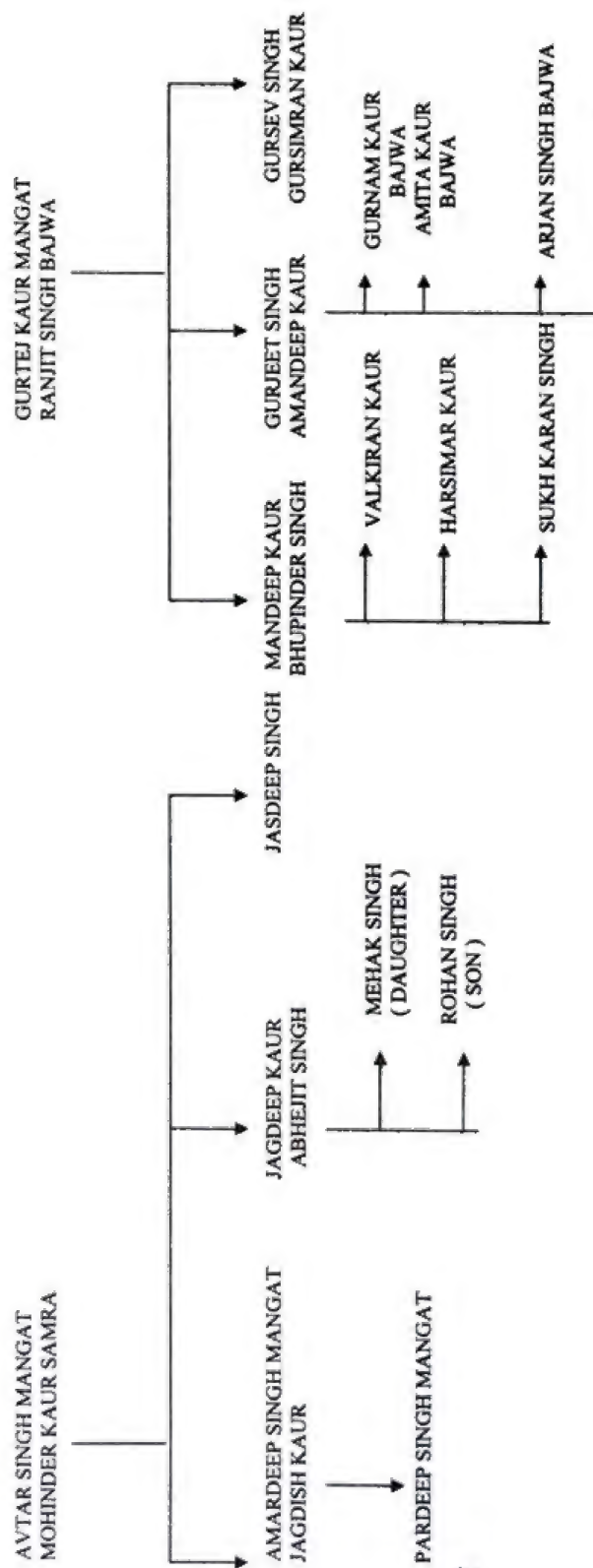
#### PARMINDER KAU

Gurdev Singh was blessed with a daughter Parminder Kaur on 27<sup>th</sup> April 1952. She obtained her degree in M.A. (English) from Punjab University. She worked for some time as a teacher but left the job after her marriage with Gurbhajan Singh Bajwa on 24<sup>th</sup> January 1977. Gurbhajan Singh Bajwa was the younger brother of Ranjeet Singh Bajwa. Gurbhajan Singh Bajwa had obtained his M.Sc. and B.Ed degrees from Punjab University. He served in a college for some time. Both the husband and wife met with a serious car accident near Karnal in 1992 and expired. They had two sons Harpreet Singh and Gurpreet Singh. Both of them are now settled at Toronto in Canada.



FAMILY TREE OF MANGAT'S  
SAHIB SINGH MANGAT  
WIFE - RAM Kaur





## PERSONALITY

Gurdev Singh had spent almost thirty five years in the service of Satguru Partap Singh Ji and Satguru Jagjeet Singh Ji as secretary and driver. He was thus very well known to almost all the Namdharis families all over the world. He was a very soft spoken and accommodating type of person, fully devoted to his duty. All these years he never worked as an employee but as an important member of the holy family. He had the best of relations with every body. He was liked by one and all. I have met some of the persons who were his old associates, they all had the highest acclaim for him.

1. Sant Pritam Singh Ji kavi was a great writer of his time. He too spent all his life in the service of Satguru Ji. He served as the editor of Satjug weekly also. In one of his articles he has described Gurdev Singh in the following words.

- I had first met him in 1934 during my student carrier. Since then I was fascinated by his well built body, an always smiling face and sweet tongue. I got so much attracted towards him that I started longing for his sweet company. He was very hard working and could never be seen sitting ideal. He never hesitated to perform any duty, how so ever big or small it may be.

Satguru Partap Singh Ji had visualized his hidden qualities in the beginning it self. He was well educated so he was trained in various. Electrical and Mechanical works at Sri Bhaini Sahib. As a secretary he would ensure that the post was promptly replied and all the confidential documents kept up properly. As a driver he ensured that the car of Satguru Ji was well maintained and kept ready for his movements at a short notice even. He was an excellent car mechanic and could carry out all types of repairs himself.



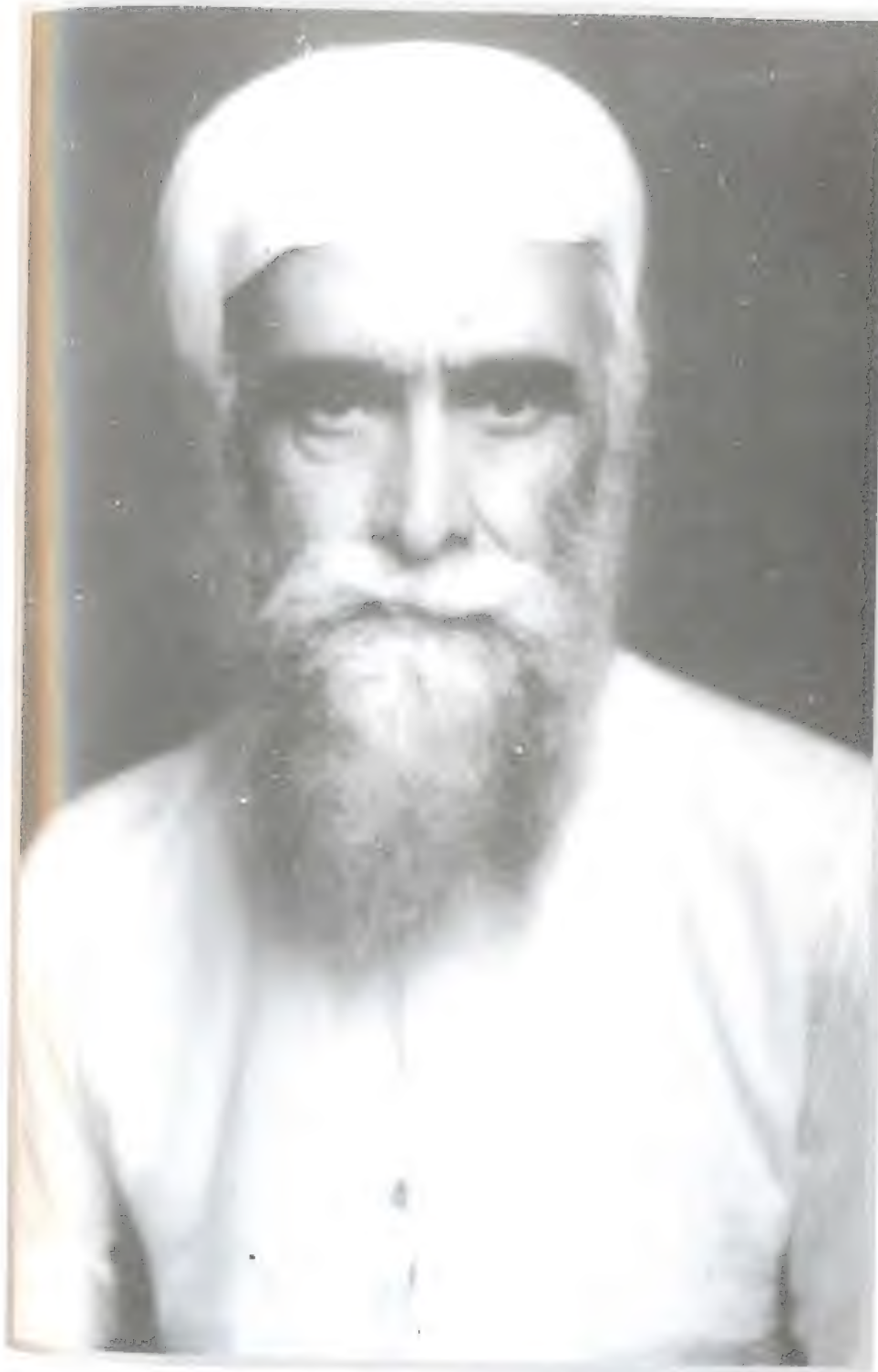
He had good stamina to work day and night continuously. I still remember my friendship with him during school age where he was my English teacher also for some time. The daily dairies written by him provide a great source of information to writers.

2- An other scholar is Swaran Singh Virk, who knows Namdhari history in details. Although Swaran Singh had not been personally associated during his initial period, Yet his father Gurmukh Singh Jhabbar had long contacts with Gurdev Singh. When Gurdev Singh was in the service of Satguru Ji, Gurmukh Singh Jhabbar was then the manager of Gurdwara Sri Bhaini Sahib. Thus Swaran Singh had sufficient knowledg about Gurdev Singh with whome he actually came in contact in fifties only.

He says Gurdev Singh had served both Satguru Partap Singh ii and Satguru Jagjeet Singh Ji during such a difficult period when even the basic amenities were not available. Only a man of Gurdev Singh's stature and caliber could have served Satguru Ji for such a long period without a blot on his carrier. He was an embodiment of all the good qualities eg. Intelligence. calm and quite but hard working nature, totally devoted to the cause of Satguru Ji. Through his dairies he has done a wonderful service to Namdhari literature. He was a selfless and a loyal disciple of Satguru Ji.

3- An other disciple of Satguru Ji and a colleague of Gurdev Singh was Sant Balkar Singh. He was fascinated by the hard work and sincerity to duty of Gurdev Singh. He says that Gurdev Singh was such a sweet and serene person that the anger feared going near him. He would never loose his temper even under most difficult circumstances. He was his lovable colleague. He would not eat too much and remain contented with what ever little was given to him by the cook. Now both of them are settled at Toronto an Canada.

4- Another fan of Gurdev Singh was Sri Raghbir Singh. He had personally witnessed the helping nature of Gurdev Singh. As secretary of Satguru Jagjeet Singh Ji Gurdev Singh used to



Suba Nahar Singh Chahal  
Maternal uncle of Satguru Jagjeet Singh Ji and  
father-in-law of S. Gurdev Singh Mangat



Smt. Uttam kaur wife of Suba Nahar Singh Chahal





Pandit Rajinder Singh  
S/o Suba Nahar Singh Chahal



S. Gurdev Singh Mangat with Pandit Rajinder Singh



The daughters and son-in-laws of Suba Nahar Singh Chahal  
 Sitting - Gurdial Kaur, Barjinder Kaur, Harpal Kaur  
 Standing - S.Gurdev Singh Mangat, S.Baltej Singh Dhaliwal  
 and S.Tarlok Singh Man



Mrs and Mr. Gurdev Singh Mangat with Sister  
 Gurdev Kaur and husband Sarwan Singh Grewal





Mrs and Mr. Gurdev Singh Mangat with children  
of sister Gurdev Kaur



S.Gurdev Singh Mangat with his disciple  
Gurcharan Singh Kaka



TIMBOROA Highest railway station at 9000 feet,  
Gurdev Singh Mangat is also seen in the picture



S. Gurdev Singh's sister Gurdev Kaur and her  
husband Sarwan Singh Grewal



plan tour programmes of Satguru Ji. Gurdev Singh believed that who so ever comes to Satguru Ji for settlement of his grievances must go fully satisfied. He had believed this to be the home of Almighty which was bound to provide all sorts of comforts and solace to the disciples.

Once a lady requested Satguru Jagjeet Singh Ji to visit his village. Satguru Ji replied that it would not be possible in the current programme as every thing was already settled. Her request would be considered next time. She somehow met Gurdev Singh and told him her problem with tears in her eyes. Gurdev Singh consoled her and assured her that Satguru Ji will positively bless her at her home. He made slight changes in the tour programme as the village of the lady was falling almost on the route of Satguru Ji. Thus he fulfilled the desire of the old lady. Such was the helping nature of Gurdev Singh.

5-Sant Gurmukh Singh Aneja was highly impressed from his meetings and close association with Gurdev Singh. Now When Mr. Aneja was leading a retired life and Gurdev Singh was settled in Canada, frequent interaction was not possible. He recalled his last meeting with Gurdev Singh in 2006, when he had come to India on a short visit. He along with his son Avtar Singh and son-in-law Ranjeet Singh called on Mr. Anejas and spent two hours with them. All the family members met in a cordial environment. Because of the old age of Gurdev Singh Mr. Aneja calls him Bapu Ji. They recalled lot of old incidents and enjoyed meeting each other. Gurdev Singh even extended Mr. Aneja invitation for visiting Canada. Mr. Aneja reciprocated the invitation by visiting Canada in July 2006. He had gone there to see his son Charanjeet Singh, settled in Canada. Mr. Aneja Stayed there for six months and during this period met Gurdev Singh as well. Gurdev Singh blessed Mr. Aneja with his love and affection like an elderly man. Both of them long to meet each other more frequently to refresh their old memories.

There are numerous other persons of Gurdev Singh's time

still alive. Each one of them has the highest praise for him. I have not come across any body who talked ill of him. He has certainly lived a prosperous life, full of virtues, earned fame and recognations from one and all.

## THE BLESSED DISCIPLE

The Almighty lord has created this wonderful fantastic world in such a way that every body is amazed on its very origin. Numerous species have been created so queerly that what to talk about others, even the creation of human beings is highly perplexing. No two persons are identical in physical appearance, habits, likes and dislikes. Each one appears to have been born with a specific aim, with an assigned role to play, complete the life's assigned mission and leave for his heavenly abode.

Another very interesting feature of human beings is, that they live in a family where they have relationships like a mother, a father, a brother, a sister etc. The individual gets married and another set of relationships i.e. wife, children and in-laws get added. Although the sphere of relationship widens substantially yet every one lives a life of an individual. There is none who can share anybody's sufferings or increase the span of his life even by a few moments.

In the society one is honoured by the virtues, qualifications, and talent of the individual. Due to these qualities one endeavours hard to please his seniors and colleagues. He thus earns wide acclaim and recognition in public life as well. There are many who earn fame and are always remembered by people. One such person is Gurdev Singh Mangat, who had the privilege of living a saintly life, abjuring all worldly comforts and wholeheartedly serving Satguru Partap Singh Ji and Satguru Jagjeet Singh Ji.

Having passed his matriculation in 1933, he could have easily opted for further higher studies or even get in to a



government service. He would have certainly succeeded in these fields and earned wide acclaim. On the contrary he chose to be in the service of Satguru Partap Singh Ji. Here he was always treated as a member of the holy family and a highly trustworthy disciple.

The era of Satguru Partap Singh Ji was full of challenges. This required a team of very brave, diligent, devoted and trustworthy disciples. Gurdev Singh Mangat very rightly fitted in this discipline. He got the right type of environments and guidance of Satguru Ji. With the kind patronage of Satguru Partap Singh Ji he became his one of the most trusted and blessed disciple.

When Satguru Jagjeet Singh Ji took over the reigns of Namdharies, he also chose Gurdev Singh Mangat to be his secretary and driver. This was in recognition of Gurdev Singh's time tested sincerity, devotion and past glorious record. Here also Gurdev Singh earned the pleasure and blessings of Satguru Ji and became his blessed disciple.

This book does not cover all the incidents in the life span of Gurdev Singh. Although he was very well known amongst the Namdharies within and out side India, yet writing some thing about his life's achievements never came in any body's mind. Gurdev Singh's daughter Gurtej Kaur and her husband Ranjeet Singh only thought of consolidating the various incidents in the life of Gurdev Singh from his memory. They recorded the version of Gurdev Singh about as many incidents as he could recollect, in their own words and sent to me.

Gurdev Singh had deposited all his diaries with Harpal Singh attendant (Sewak) of Satguru Jagjeet Singh Ji with the instructions that these should be handed over to me. Harpal Singh retained the original diaries with him and sent me the copies. These diaries cover various tours of Satguru Ji to various places with proper dates. As such these provide a very authentic proof about various happenings. These diaries were studied to bring out as much relevant information for this book as possible.

Gurdev Singh had seen developments of Bhaini Sahib right from 1930 onwards. He still remembers many of the old structures and their coordinates by heart. One can redraw the map of old Bhaini Sahib with his consultations.

Gurdev Singh had not only the privilege of being the secretary of Satguru Jagjeet Singh Ji but his close associate since his childhood. An association with Satguru is full of new experiences because he continues to guide his disciples to cross over various odds in the life and even warn them from the future problems. In this connection I am reminded of a specific incident with my own life.

In 1992 my self and my wife Beant Kaur were studying the manuscript of Lal Eh Rattan with Satguru Jagjeet Singh Ji at his residence in Mandi. The reading was completed on 16th August. There after Satguru Jagjeet Singh Ji him self distributed sweets (Barfi) to us. At the same time he gave us a piece of advice as well. He said, “ many a times calamities fall upon individuals. The best way of over coming the adverse effect of these is that do not allow your self to become their prey, instead you ride over the calamity.”

We thought it was a simple piece of advice only. Next day Satguru Ji decided to visit Manali. We also accompanied him in our car. On the way the entourage stoped over at Bhuntar for lunch. Here Beant Kaur slipped and got the lower portion of her backbone cracked. Although it was a hair line crack only still she was feeling pain. We were then reminded of the fore warning of Satguru Ji. We decided to follow his advice and complete the tour without caring for the pain. From Manali Satguru Ji decided to return to Mandi the same evening. We then apprised Satguru Ji about the injury and sought his permission to stay back for the night at Manali. The request was granted.

This is only an example as to how Satguru takes care of his disciples. Gurdev Singh had the priveledge of spending days

and nights in the service of Satguru Ji. In addition he had the fortune of meeting many a saints of high calibre as well. He had certainly learnt a lot from them. A close study of Gurdev Singh's life and nature does reveal that he is a very brave, composed and capable of over coming all odds in his life. He worked very hard without caring for his personal comforts but with a smiling face. The influence of the association with noble personalities was very evidently noticeable from the character of Gurdev Singh. Such persons are rare.

Although this book covers only a few incidents of Gurdev Singh's life still I do hope the youngsters would learn a lot to derive inspiration to do something solid in their life and earn fame.

May Satguru Jagjeet Singh Ji continue to shower his pious blessings on him.



## **The Sad Demise**

Everything that we see around is perishable. All the animate and inanimate creations in the world have a destined life cycle. It could be short or long but the death of each one is inevitable. The creator has created the universe with such an illusion that the death although is a universal truth, still none knows how, when and where it is going to come. Thus, what to talk about animate objects and inanimate living creatures' even human beings hardly feel concerned about death.

Whatever happens in the world is according to the will of the God. Everybody who has born is bound to die and bid farewell to this mortal world. None can fight the destiny, so the human beings have no alternative but to endure to the will of God.

In the world daily numerous persons are dying due to one reason or the other. Neither the age of the person nor his virtues matter. In fact *Gurbani* states that, the death of an individual is decided right at the birth itself. *Gurbani* also lays emphasis on utilizing the limited life span successfully and fruitfully by contemplating on *Naam* and serving the poor. So long as the man is alive he keeps on planning new activities and continues his struggle for material gains. The angel of death watches the acquisitiveness of the individual and laughs at his curiosity and lust for achieving more and more. As he strikes all the plans of the individual are washed away in a moment.

After migration to Canada in 1977, Gurdev Singh stayed at Vancouver with his wife. He shifted to Toronto in 2004 as his wife fell ill and he found it difficult to take her care at Vancouver. His wife ultimately breathed her last in April 2005. When he was informed about the death of his wife, he remarked, "it is good that she has gone". He had almost detached himself from this mortal world. Thereafter he stayed with his daughter Gurtej Kaur and son-in-law Ranjit Singh Bajwa.

Gurdev Singh Mangat who had celebrated his 95<sup>th</sup> birth anniversary on 15<sup>th</sup> Nov 2009, had planned to visit India in February 2010. He had a keen desire to meet Satguru Jagjit Singh Ji and participate in the Hola Mohalla celebrations scheduled to start from 28 February 2010. He had booked his ticket also for 30 January 2010. The destiny however willed it otherwise. All of sudden he had to be hospitalized on 28 January.

It was a severe cold winter on 23<sup>rd</sup> January 2010, Gurdev Singh expressed his desire to visit the local Namdhari Gurudwara. Although Ranjit Singh Bajwa requested him to stay at home, he however insisted on going to Gurudwara. None knew that it would be his last visit to Gurudwara. After his admission in hospital on 28<sup>th</sup> January, the local Namdhari sangat organized a *varni* (Collective contemplation on *Naam*) in the Gurudwara and prayed for early recovery of Gurdev Singh.

He did show progress in the beginning and everybody felt that he might be discharged in a few days, his condition, however, aggravated and he left for his heavenly abode at 2:50 PM local time on Wednesday the 17<sup>th</sup> February 2010 (2 AM IST, on 18<sup>th</sup> February 2010). Dr. Gurjeet Singh, grandson of Gurdev Singh

who was looking after his treatment in the hospital has sent the following report about his last twenty days of hospitalization.

“Gurdev Singh led a very healthy lifestyle throughout his life. He was a great believer in preventing disease rather than curing it. He had been reading a health magazine for at least the last ten years of his life, and would try to share the lessons he learned with all his friends and family members. He had a very regimented routine of waking up every morning at 4am and doing one hour of exercise. He made a habit of walking at least one kilometer every day, even in the last year of his life. In the wintertime, when it was cold and snowing outside, he would walk on a treadmill inside, which he had purchased. In fact he sometimes exercised so much that his old body could not handle it. For a week prior to his admission to hospital, he developed back pain from possible overexertion. That is the reason he went to the hospital on 28 Jan 2010. This was just two days before he was to leave for India. The tickets were purchased. His suitcase was packed and ready. After getting to the hospital, on the 29<sup>th</sup>, he vomited some blood. When endoscopy was performed (a camera put into the stomach), it was found that he had a bleeding ulcer. This problem was quickly fixed by injecting medicine right into the ulcer. This problem did not happen again. But during his recovery from this, he developed pneumonia. He was placed on intravenous antibiotics and he fully recovered from this also. But where the IV was placed in his arm, he developed both a blood clot and a skin infection. These also were fully healed in a few days. The



only problem that remained was weakness. He desperately wanted to get better, because he really wanted to get to India to do Satguru Ji's *darshan*. He struggled to get out of bed in order to make himself stronger, but he was unable to do so. He gradually got weaker and weaker, to the point of not being able to sit by himself. He then was unable to eat or drink. Because of this, he became dehydrated. When this happens to the body, the organs inside slowly begin to shut down. This is what happened to his kidneys, his heart, his lungs and his brain. Within a couple of days, he was gone.

His lifelong pursuit of healthy living gave him the benefit of not having to suffer at all. He passed away very suddenly and peacefully. I guess this is one of the benefits of his lifelong routine of meditation, attending *Sadh Sangat*, and above all, his supreme dedication and *seva* to his Satguru Jagjit Singh Ji."

Gurdev Singh had not only spent his life in the service of Satguru Ji but also remained mentally tuned to Him. He continued to long for *darshan* of Satguru Jagjit Singh Ji till his last breath. He continued to murmur the *Naam* till the end. Whenever anybody asked him about his wish, the only answer was – Darshan of Satguru Ji. Whenever he uttered a word he said, *Sachepatshah Bakhsh lai*. He continued to ask his daughter, "When are we going to have *darshan* of Satguru Ji?". Gurdev Singh has thus led a total saintly life with the blessings of Satguru Ji.

A book in Punjabi covering his life time achievements had been published in 2008. In the meantime Gurdev Singh recollected

details of some of the events and wished that another book in English be published. He even desired this book to be released on his 95<sup>th</sup> birthday, i.e. 15<sup>th</sup> November 2009. However, due to certain constraints, it could not be possible. The release of the book was postponed during the coming *Hola Mohalla* function. Just when the book had been printed and the binding started, the news of the sad demise of Gurdev Singh on 18<sup>th</sup> February 2010 was received. This chapter describes the last days of Gurdev Singh's life and his destiny which the God had planned 95 years ago.

The body of Gurdev Singh was cremated at the electric crematorium at Toronto on Monday the 22<sup>nd</sup> February 2010. A religious congregation in his memory was also arranged at Toronto on 27<sup>th</sup> February 2010. To enable his relatives, friends and admirers in India, pay homage to the departed soul, a religious assembly in the benign presence of his holiness Sri Satguru Jagjit Singh Ji was fixed for on 18<sup>th</sup> March 2010, at Shri Bhaini Sahib.

I pray to Satguru ji to kindly rest his soul in piece and continue to bless him in heavens.

## **Annexures**

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11676.

# The University of the Panjab.



The Matriculation Examination.

SESSION 1933.

*Noid*  
Gurdev Mangat  
34 Pecan Dr  
Burlington ON L6P 2J7

This is to certify that Gurdev Singh 'Mangat'  
son of S. Kehar Singh 'Mangat' and a student  
of the R.S. Khalsa High School, Jaspalon passed in  
the Second Division, the Matriculation Examination  
of the Panjab University held in March, 1933.

Passed also in One Additional Subject.

Date of Birth 15th November, 1915.

Senate Hall, (Fifteenth November, One thousand  
Nine hundred and Fifteen).

Lahore:

The 1st August, 1933.

*[Signature]*  
CONTROLLER OF EXAMINATIONS,  
University of the Panjab.

**FINAL SCHOOL CERTIFICATE.**  
**Khalsa Aided High School, Jaspalon. (Ludhiana)**

This Certificate is granted to Gurdev Singh Son of S. Khar Singh  
 Resident of Ram pur Tahsil Pail District Basi (Patiala)  
 Date of Birth Fifteenth November Nineteen hundred & fifteen - 15. 11. 1915

1. Period of study ( in this school ) Two years
2. Conduct and character V. Good
3. Diligence Good
4. Attainment in the various branches of study:—

Subjects.	Remarks.	Subjects.	Remarks
English.	<u>V. Fair etc</u>	Mathematics.	<u>Good enough</u>
Classical Languages.	<u>Good</u>	Vernacular	<u>Good</u>
History & Geog.	<u>Good etc</u>	Physical Science.	
Drawing.		Agriculture.	
Games, Drill etc.	<u>He was an active member of the P.T. group.</u>		

Dated 18. 9. 1933



Gurdev Mangat  
 36 Pecan Dr  
 Brampton ON L6P 2J7

Head Master  
 B.A. B.T.  
 Head Master

Form D

Certificate of Marriage Under the Hindu Marriage Act and the  
Office of the Registrar, Hindu Marriage, Fazilka, Distt. Ferozepur.

Form of Extracts from Hindu Marriage Act.  
(See Rule 10)

Name of applicant: Mrs. Gurdial Kaur.  
Date of which the application is made: 7th February, 1977.  
Date of Marriage: 13th April, 1939.

Particulars of Marriage:

	<u>Bridegroom</u>	<u>Bride</u>
1. Name:-	Shri Gurdev Singh Mangat.	Mrs. Gurdial Kaur.
2. Father's Name:	Shri Kehar Singh Mangat.	Shri Mohar Singh.
3. Usual place of residence:	V.& P.O. Rampur, Distt. Ludhiana.	V.& P.O. Gadondob, Distt. Ferozepur.
4. Full address:	V.& P.O. Rampur, Distt. Ludhiana.	V.& P.O. Rampur, Distt. Ludhiana.
5. Age at the time of marriage:	22 years.	15 years.
6. Civil condition at the time of marriage:	Un-married.	Un-married.

Registered at No. 24

Dated:- 7-2-77.

*M. S. D.*  
Registrar Marriages,  
Fazilka, Distt. Ferozepur.  
Fazilka

Certified that the above which contains from 1 to 4 and  
1 to 6 regarding bridegroom and bride, is the true extract all the  
entries in the Hindu Marriage Register.

Seal of the Office.

*M. S. D.*  
Registrar,  
Hindu Marriage Act,  
Fazilka, Distt. Ferozepur.



C. A. 10.

GOVERNMENT OF INDIA



PRIVATE PILOT'S  
LICENCE

(FLYING MACHINES)

---

Issued in accordance with the provisions  
of the Convention for the regulation of  
Aerial Navigation dated 13th October  
1919, and with the Indian Aircraft Act,  
1934, and the Rules made thereunder.

LICENCE 1

LICENCE

Photograph of Holder

Signature of Holder

This Private Pilot's Licence No. 23-3-48

has been issued to Sardar Gurdev Singh who is hereby licensed to fly the following types of flying machines (see over-leaf).

This licence is valid (see pages 4-6).

Given at New Delhi this 23rd day of March 1948

(Signature)

For Director General of Civil Aviation in India.

C. A. 10.

LICENCE 2

LICENCE

Particulars. Description.

Principal Name SINGH

Sub-Names GURDEV

Nationality INDIAN

Place of Birth RAMPUR (PATIALA STATE)

Date of Birth 15-11-1915

Address V.P.O. RAMPUR, Patiala State, East Punjab.

PHONE: 287 (SIRSA)



GRAM: NAMDHARI, SIRSA

*Gurdon Singh Namdhari*

PRIVATE SECRETARY

HIS HOLINESS SRI SATGURU JAGJIT SINGH JI  
(Supreme Spiritual Head of Namdhari Sikhs)

SRI JIWAN NAGAR

VIA SIRSA

DISTT. HISAR (PUNJAB)





On behalf of the Government and People of British Columbia  
I would like to congratulate you on obtaining your Canadian  
Citizenship. It is our earnest hope that British Columbia will  
be enriched by your cultural heritage and that you will enjoy  
life to the fullest extent in our beautiful province.

*W. R. Bennett*

W. R. Bennett, Premier  
Province of British Columbia



VIII

ERNEST HALL, M.L.A.  
(SURREY)  
PARLIAMENT BUILDINGS  
VICTORIA, B.C. V8V 1X4



CONSTITUENCY OFFICE  
6225D 136TH STREET  
SURREY, B.C. V3W 5E3  
TELEPHONE 596-2443

April 28, 1981

Mr. Gurdev Singh Mangat  
9766 - 129 A Street  
Surrey, B.C.  
V3T 3J5

Dear Mr. Mangat:

I have been informed by the Canadian Citizenship Court that you have recently become a citizen, and I am pleased to offer my congratulations and best wishes.

One of my more pleasant duties as a Member of the Legislature, is to write occasional notes like this, and to offer whatever practical assistance I can if you should ever need to call on me.

You can reach me through my constituency office in Surrey or my office in Victoria. The addresses and phone numbers are listed above. Gail Caragata, my constituency representative, is in the office Monday through Friday, 10 a.m. to 4 p.m.

I understand that you received a provincial voter's registration card at the citizenship ceremony. I do hope you have filled it in and sent it to the Registrar of Voters. The exercising of the right to vote is an important responsibility of citizenship.

Please contact me if I can help you in any way and again please accept my best wishes for a continued happy and prosperous life in Canada.

Yours truly,

Ernest Hall, M.L.A.  
Surrey



Province of  
British Columbia

Ministry of  
Municipal Affairs

Parliament Buildings  
Victoria  
British Columbia  
V8V 1X4

OFFICE OF THE MINISTER

April 21, 1981

File: M.O. 301

Mr. Gurdev S. Mangat  
9766-129A Street  
SURREY, British Columbia  
V3T 3J5

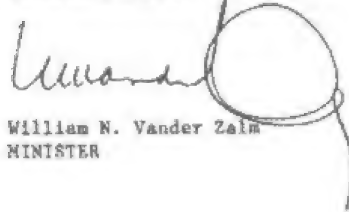
Dear Mr. Mangat:

Recent citizenship ceremonies marked for you the completion of many long hours of study . . . a learning process offering a wealth of knowledge about your new home -- knowledge which will remain with you as Canadians for a lifetime and will offer a source of information upon which you will always rely. We welcome you warmly to our community, and I am sure that you must feel a keen sense of pride in this accomplishment.

In the days ahead you will face many happy hours working with your neighbours together as a team, and it is this friendly willingness to share and help others that has won Canada such an esteemed place amongst the World's greatest Nations. To live in a country where the most precious commodity is freedom, is to enjoy life's richest privilege, and we are all pledged to guard that freedom jealously and with untiring strength.

I extend my hand to you, and wish you every success. May your fondest dreams for the future be realized.

Sincerely yours,



William N. Vander Zalm  
MINISTER



X



The Secretary of State of Canada    Le Secrétaire d'État du Canada

OTTAWA 1981

Dear Mr. Mangat:

Now that you have received your certificate of Canadian citizenship, it is with a great deal of pleasure that I convey to you my personal congratulations and on behalf of your government - warmest best wishes.

This is an important step you have taken - important for you and important for Canada. For you it means an opportunity to share fully in the blessings of this land and, equally important, a responsibility to play your part to preserve and strengthen the ideals upon which our country rests. For Canada it means that you have chosen this among all the nations of the world as the one which you want to call "home". We are honoured by your choice.

With the rights and privileges you have acquired as well as the obligations which your citizenship carries, you share with all Canadians the ancient liberties of a free people living together in harmony under a democratic government which recognizes the rights of all of its citizens.

Again my congratulations. May the future hold for you a full measure of the happiness which is Canada.

Yours sincerely,

Francis Fox



To *Gurdev Mangat*

As the Member of Parliament for  
Surrey-White Rock-North Delta  
may I extend my most sincere  
congratulations on your becoming a  
Canadian Citizen.

*March 1981*

Date

Benno Friesen, M.P.

XII



THE LIETENANT GOVERNOR OF ONTARIO  
LE LIEUTENANT - GOVERNOR DE L' ONTARIO

*15 November 2008*

*As The Queen's representative in Ontario,  
it is my pleasure to extend best wishes to*

***Gurdev Singh Mangat***

*on your 93<sup>rd</sup> birthday.*

*As you share this occasion with family and friends,  
I wish you many happy returns of the day.*

A handwritten signature in cursive script that reads "David C. Onley".

David C. Onley





November 15, 2008

Dear Mr. Mangat:

Please accept my very best wishes as you celebrate your ninety-third birthday.

Today you can look back on a rich life, filled with accomplishments, personal encounters, happiness and challenges. As you take stock, you can also reflect on the fact that your generation has seen tremendous and unprecedented changes, be they technological, scientific, political or social. The success you have enjoyed, the contributions you have made to those around you and the knowledge you have gained are treasured gifts. May you continue to share these gifts with the next generation of Canadians, in a true spirit of generosity.

My fondest wish, on your birthday, is that all your dreams come true and that your friends and loved ones revel in your happiness.

Yours sincerely,

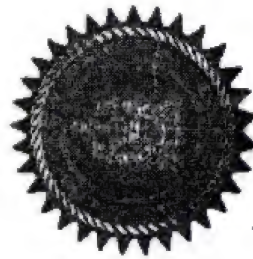
Governor General of Canada

Mr. Gurdev Singh Mangat



*Gurdev Singh Mangat*

*It is a great pleasure to send you best wishes and  
warmest congratulations on the occasion of your  
ninety-third birthday*



*Yours truly*

*From: Minister of Education  
11/10/1948*



*On behalf of the Government of Ontario,  
I am pleased to extend my warm congratulations to*

**GURDEV SINGH MANGAT**

*on the occasion of your*

**Ninety-third Birthday**

*As you mark this special  
milestone in your life and take time to  
reflect upon your accomplishments,  
I wish you a most enjoyable day.*

Legislative Building, Toronto  
November 15, 2008

A handwritten signature in black ink, appearing to read "Dalton McGuinty".

Dalton McGuinty  
Premier





XVI

**R. K. AGGARWAL, M.D., F.R.C.P. (C), A.B.I.M.**

CRITICAL CARE & INTERNAL MEDICINE

*(in Association with William Osler Health Centre)*

100 Humber College Blvd., Suite 202

Etobicoke, ON M9V 5G4

Tel.: (416) 746-1011 Fax: (416) 746-1411

Friday April, 29 2005

Re: Mangat, Gurdial  
D.O.B.: July 25, 1924

To Whom It May Concern:

This letter is to certify that Gurdial Mangat died on April 28, 2005 at The William Osler Health Center (Etobicoke Campus).

Sincerely,

A handwritten signature in cursive script, appearing to read 'R. K. Aggarwal', written in dark ink.

R.K. Aggarwal, M.D., F.R.C.P.(C)



*BENISASIA Funeral Home Inc.*

3263 Derry Road East, Mississauga, Ontario L4T 1A8

TEL: (905) 678-0467 FAX: (905) 678-2737

PROOF OF DEATH CERTIFICATE

NAME OF DECEASED:	MRS. GURDIAL KAUR MANGAT
SOCIAL INSURANCE NO.:	719-878-944      AGE: 80
ADDRESS:	42 HULLEN CR. TORONTO, ONTARIO, M9W 7B9
DATE OF BIRTH:	JULY 25, 1924
PLACE OF BIRTH:	FEROZPUR, PUNJAB, INDIA
DATE OF DEATH:	APRIL 28, 2005
PLACE OF DEATH:	WILLIAM OSLER HEALTH CENTER, TORONTO
PHYSICIAN:	DR. SANDEEP SENDEV
FATHER OF DECEASED:	MR. NAHAR SINGH CHAHAL
INFORMANT:	MR. RANJIT SINGH BAJWA - SON-IN-LAW
NEXT OF KIN:	MR. GURDEV SINGH MANGAT - SPOUSE
ADDRESS:	42 HULLEN CR. TORONTO, ONTARIO, M9W 7B9
DATE OF SERVICE:	WEDNESDAY, MAY 4, 2005
PLACE OF SERVICE:	BENISASIA FUNERAL HOME INC., MISSISSAUGA
CREMATORIUM:	MEADOWVALE CREMATORIUM, BRAMPTON

SIGNED, SEALED & DATED AT THE CITY OF MISSISSAUGA, ONTARIO, CANADA  
ON THIS 5TH DAY OF APRIL, 2005



BENISASIA FUNERAL HOME INC.

*Frederick Shamir*  
FUNERAL DIRECTOR

## Foreign Travels of Gurdev Singh Mangat

S.No.	Country	From	To	Day	Month	Year	by	Remark
1.	India	Calcutta	Bangkok	18	January	1952	Air	Sat Guru Partap Singh Ji and
2.	Thailand	Bangkok	Singapore	19	January	1952	Air	Satguru Jagjit Singh Ji's first
3.	Malayasia	Singapore	Bangkok	26	January	1952	Air	tour to Singapore.
4.	Thailand	Bangkok	Calcutta	10	February	1952	Air	
5.	India	Bombay	Nairobi	14	November	1953	Air	Sri Satguru Partap Singh Ji's
6.	East Africa	Mumbasa	Bombay	24	December	1953	Sea	second tour & Maharaj Bir Singh Ji first tour to Africa.
7.	India	Calcutta	Bangkok	1st	January	1961	Air	
8.	Thailand	Bangkok	Calcutta	11	January	1961	Air	Sri Satguru Jagjit Singh Ji's
9.	India	Calcutta	Bangkok	6	June	1961	Air	Thailand tours.
10.	Thailand	Bangkok	Calcutta	24	June	1961	Air	
11.	India	Amritsar	Lahore	16	December	1961	Road	ਭਾਤਰ ਮਲਵੇਂ ਫਜ਼ਲ ਮਹਮਦ ਨੂੰ
12.	Pakistan	Lahore	Amritsar	16	December	1961	Road	ਦਰਸ਼ਨ ਸ੍ਰੀ Satguru Jagjit Singh Ji's 1st visit after partition in Green Jeep, Station Wagon.



13.	India	Calcutta	Bangkok	7	October	1961	Air	Sri Satguru Jagjit Singh Ji's first visit to Japan to attend vegetarian conference. Visited Tokyo University also. First visit to Hongkong
14.	Thailand	Bangkok	Tokyo	12	October	1961	Air	
15.	Japan	Tokyo	Hongkong	19	October	1961	Air	
16.	Hongkong	Hongkong	Bangkok	22	October	1961	Air	
17.	Thailand	Bangkok	Calcutta	28	October	1961	Air	
18.	India	Bombay	Mumbasa	17	April	1962	Sea	Sri Satguru Jagjit Singh Ji's tour to Africa.
19.	East Africa	Reached	Mumbasa	25	April	1962	Sea	
20.	East Africa	Mumbasa	Bombay	15	May	1962	Air	
21.	India	Calcutta	Bangkok	11	July	1963	Air	Sri Satguru Jagjit Singh Ji's Thailand tour.
22.	Thailand	Bangkok	Calcutta	30	July	1963	Air	
23.	India	Bombay	Nairobi	4	December	1963	Air	Sri Satguru Jagjit Singh Ji's East Africa Tour.
24.	East Africa	Mumbasa	Bombay	31	January	1964	Sea	
25.	India	Calcutta	Bangkok	18	January	1966	Air	First time immigrant
26.	Thailand	Bangkok	Kulalumber	26	February	1966	Air	
27.	Malaysia	Kulalumber	Sigapur	26	February	1966	Air	
28.	Singapore	Singapore	Bombay	21	May	1966	Sea	
29.	India	Delhi	Tokyo	20	September	1977	Air	
30.	Japan	Tokyo	Vancouver	21	September	1977	Air	
31.	Canada	Cancouver	London	20	June	1983	Air	

32.	England	London	Delhi	11	July	1983	Air
33.	India	Delhi	Singapore	22	October	1983	Air
34.	Singapore	Singapore	Tokyo	13	November	1983	Air
35.	Japan	Tokyo	Vancouver	14	November	1983	Air
36.	Canada	Vancouver	Singapore	25	July	1992	Air
37.	Singapore	Singapore	Delhi	26	July	1992	Air
38.	India	Delhi	Singapore	9	November	1992	Air
39.	Singapore	Singapore	Vancouver	23	November	1992	Air
40.	Canada	Cancouver	Delhi	24	September	1995	Air
41.	India	Delhi	London	4	February	1996	Air
42.	England	London	Toronto	18	February	1996	Air
43.	Canada	Toronto	London	18	March	1996	Air
44.	England	London	Toronto	6	April	1996	Air
45.	Canada	Toronto	Cancouver	14	April	1996	Air
46.	Canada	Toronto	Vancouver	14	April	1998	Air
47.	Singapore	Singapore	Delhi	16	September	1998	Air
48.	India	Delhi	Singapore	28	December	1998	Air
49.	Singapore	Singapore	Vancouver	14	January	1999	Air
50.	Canada	Vancouver	Toronto	12	May	1999	Air
51.	Canada	Toronto	Vancouver	14	July	1999	Air
52.	Canada	Vancouver	Singapore	7	September	2001	Air
53.	Singapore	Singapore	Delhi	8	September	2001	Air

Sri Satguru Jagjit Singh Ji's  
England Tour

54.	India	Delhi	Singapore	1	December	2001	Air
55.	Singapore	Singapore	Vancouver	3	January	2002	Air
56.	Canada	Vancouver	Tokyo	13	September	2003	Air
57.	Japan	Tokyo	Delhi	14	September	2003	Air
58.	India	Delhi	Tokyo	28	December	2003	Air
59.	Japan	Tokyo	Vancouver	29	December	2003	Air
60.	Canada	Vancouver	Tronto	30	May	2004	Air





**Sant Singh**

Sant Gurdev Singh Mangat had the privilege of becoming the blessed disciple of Satguru Partap Singh Ji and Satguru Jagjeet Singh Ji. He had to his credit serving them as the secretary and driver for almost thirty five years. During this period he had the occasion of visiting numerous places within and out side India. This book covers only some of the incidents which he could remember at the age of Ninety five.

ISBN 818299103-3



COVER PHOTO: **HARPAL SINGH SAVEK**